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ENGLISH

OF

THE XIVTH CENTURY.

ENGLISH

OF

THE XIVTH CENTURY,

ILLUSTRATED BY NOTES, GRAMMATICAL
AND PHILOLOGICAL,

ON

Chaucer's Prologue and Knight's Tale.

DESIGNED TO SERVE AS

AN INTRODUCTION TO THE STUDY OF
ENGLISH LITERATURE.

BY

STEPHEN H. CARPENTER, A.M.,

PROFESSOR OF RHETORIC AND ENGLISH LITERATURE IN THE STATE
UNIVERSITY OF WISCONSIN.

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PREFACE.

THIS book has been prepared with the design of affording the means of a critical study of the English Language to a younger class of pupils than have hitherto been able to pursue it profitably; and, as it is only from a careful study of literature that a thorough acquaintance with a language can be gained, the work is also intended to serve as an introduction to the study of English Literature. I have therefore endeavored to render the Notes and Glossary sufficiently full to remove every difficulty that would meet a student of average ability; intending, if erring on either side, to err on the side of giving too much rather than too little assistance. Particular attention has been given to the grammatical construction, in the belief that the true way to study a language is not from the dead rules of grammar, but from the living forms of literature. I see no reason why the English, studied with the same care and thoroughness which are given to the ancient classics, may not afford equal mental discipline; especially if an author be studied whose archaisms will prevent the common error of mistaking familiarity with forms and idioms for a critical knowledge of the structure of the language.

To Chaucer is assigned the third place among English poets, only Shakspeare and Milton ranking above him; and yet, to the mass of English readers, he is as much a stranger as Æschylus or Virgil, the slight archaism of his language being sufficient to repel all but special students. It is no credit to our scholarship that our own language has been thus neglected in our higher courses of study, whilst such ample provision has been made for the study of ancient and modern tongues. If this volume shall serve in any degree to awaken a more general interest in the critical study of a language which need not fear comparison with any, either ancient or modern, and familiarize our students with an author who for five centuries has maintained his place among the great poets of the world, its object will be fully realized.

The text here given is mainly that of Morris, in the Clarendon Press Series, to whose labors I am much indebted; occasionally, however, I have given a different reading, for reasons given in the Notes. I have referred to Morris's edition by the letter M.; to Tyrwhitt's, by the letter T.

My first design was to include extracts from the Vision of Piers Plowman; but as the diction of that poem differs so materially from that of Chaucer, — representing rather the language in its transitional state, — I have deferred an edition of that Poem until some future time.

UNIVERSITY OF WISCONSIN,
October, 1872.

CONTENTS.

Introduction ix
The Prologue 1
The Knightes Tale 26
Notes to the Prologue 93
Notes to the Knightes Tale 191
Glossarial Index 253

INTRODUCTION.

LIFE OF CHAUCER.

Of the early life of Geoffrey Chaucer, but little is known. Even the date of his birth is uncertain. According to some authorities he was born at London in the year 1328; by others this event is placed as late as 1340. His writings reveal but the merest glimpses of his personal history, so that the only authentic data for an account of his life are a few scattered allusions in the public records. Both Oxford and Cambridge claim the honor of his education, but there is no certain evidence that he studied at either. He seems to have been of gentle blood, as we find him at a very early period of his life attached to the royal household.

In 1359, Chaucer joined the army of Edward III., which invaded France in November of that year. In the campaign which followed, he was taken prisoner, but was probably released upon the conclusion of the Great Peace in 1360. In 1367 he received a pension of twenty marks, in consideration of past and future services. From 1370 to 1380, Chaucer was in the royal service, being employed on various diplomatic missions, which

he discharged so successfully as to receive additional tokens of favor. In the prosecution of these duties he travelled extensively, visiting the Low Countries, and Italy, — then the resort of learned men, — and where he formed the acquaintance of Petrarch, then in the full splendor of his fame.

Chaucer's wife was Philippa de Roet, whose sister Katharine was afterwards wife of John of Gaunt, the founder of the powerful House of Lancaster, to whose fortunes the poet was thus naturally attached. While Richard II. was under the influence of this powerful nobleman, Chaucer enjoyed the royal favor, but, as the Duke's influence waned, the poet was reduced to poverty. Richard II. came to the throne upon the death of his grandfather, in 1378. Being but twelve years of age, the government was placed in the hands of a council composed of his three uncles, the Dukes of Lancaster, York, and Gloucester. The insurrection under Wat Tyler was hardly quelled, when a contest arose between the nobles, which did not end until Henry Bolingbroke, son of John of Gaunt, ascended the throne from which Richard had been deposed by the act of Parliament.

For a time Richard continued the favor which Edward III. had shown the poet; in 1386, however, Chaucer was dismissed from all his offices, and his pensions were reduced, for some reason which has not been very satisfactorily explained. It is probably owing to this fact that we possess the Canterbury Tales, — the work by which he is best known. His active and cultivated mind, relieved from the cares and duties of public life, sought a more congenial employment in literature, which he had already cultivated to a degree remarkable for that age.

Chaucer was admirably fitted for his future eminence by this varied life, so rich in adventure, — now with the chivalrous hosts which conquered the armies of the French, and captured their king, — now in the English Court, at the head of which was Edward III. and his no less illustrious son, the Black Prince, — now in diplomatic service abroad, or sitting at the feet of the greatest scholars of the day, — now an interested witness of the troublous times which ended in the deposition and tragical death of Richard II.; and finally in aged and honorable retirement, writing from the rich fund of his varied experiences these inimitable Tales, which still, after the lapse of five centuries, are as fresh as a spring landscape after a shower.

On the return of Henry Bolingbroke from Spain, Chaucer had once more a powerful protector. His grants were restored, and, upon the accession of Henry to the throne, largely increased. His enjoyment of this prosperity, however, was brief. In 1400, a little more than a year after the son of his old friend had been raised to the throne, the poet was gathered to his fathers, full of years and honors.

GRAMMATICAL OUTLINE.

Chaucer's English is substantially that of the present day. It differs from Anglo-Saxon in being analytic or uninflected, although it may fairly be questioned whether the spoken Anglo-Saxon ever fully conformed to the cumbrous inflections of the written language. The following brief sketch gives an outline of the grammar of Chaucer.

NOUNS.

Singular. — The *nominative* answers to the modern nominative. The *genitive* answers to the modern possessive, and regularly ends in *es;* sometimes this case takes no inflection, and sometimes it ends in *e.* The *dative* denotes the relation expressed by the prepositions *to* or *for;* it regularly ends in *e.* The *accusative* answers to the modern objective, and regularly ends like the nominative.

The *Plural* regularly ends in *es;* remnants of the old n-declension are also found; some nouns take no inflection in the plural.

PARADIGMS.

Sing.	NOM.	lippe	hors	wyf	lady	assche	man
	GEN.	lippes	horses	wyfes	ladye	assches	mannes
	DAT.	lippe	horse	wyve	ladye	assche	manne
	ACC.	lippe	hors	wyf	lady	assche	man
Plur.		lippes	hors	wyfes	ladies	asschen	men

ADJECTIVES.

Adjectives have two forms, — the Definite and the Indefinite. The Definite, preceded by some definitive word, terminates in *e;* this termination is usually dropped in words of more than one syllable. The Indefinite takes no inflection in the singular, but the plural ends regularly in *e*, which is usually dropped in predicate adjectives, and in words of more than one syllable.

PRONOUNS.

Sing.	*1st Pers.*	*2d Pers*	*3d Pers.*		
NOM.	I, Ic	thou	he	she	hit, it
GEN.	min, mi	thin, thi	his	hire, hir	his
DAT. / ACC.	me	the, thee	him	hir, hire	hit, it
Plural.					
NOM.	we	ye	thei, they		
GEN.	our, oure	youre, your	here		
DAT. / ACC.	us	yow	hem		

The usual relative is the indeclinable *that*, but this pronoun is often combined with the personal, thus: *that he* = who; *that his* = whose; *that him* = whom. *Who*, *which*, *what*, are regularly interrogative, but *who* is sometimes used indefinitely. *There* and *where* are sometimes used as dative neuters of *the* and *what*. *Me* and *men* are used indefinitely, like the German *man*.

VERBS.

In the inflection of the verb, final *n* denotes either the plural, the infinitive, or the past participle. The so-called regular verbs need no further explanation. The irregular or strong verbs change the vowel in the preterite; some make a further change in the preterite plural: as, pres. inf. *smiten;* pret. sing. *smoot*, pl. *smiten*. The subjunctive in both tenses takes *e* in the singular, and *en* in the plural; but *n* readily drops. The imperative singular is the root of the verb; the plural usually ends in *eth*. The infinitive ends in *en;* the *n* frequently drops. The gerundial infinitive, or dative case of the infinitive with the preposition *to*, occasionally occurs, as *to seene*, to see.

PARADIGM.

		Pres.			Pret.	
		Ind.	*Subj.*	*Imp.*	*Ind.*	*Subj.*
Sing.	1.	helpe	helpe		halp	holpe
	2.	helpest	helpe	help	halp	holpe
	3.	helpeth	helpe		halp	holpe
Pl.		helpe (n)	helpe (n)	(2) helpeth	holpe (n)	holpe (n)
Inf.		helpe (n)	*Pres. Part.*	helpinge	*P. Part.*	holpe (n)

Occasional irregularities will be fully explained in the Notes and in the Glossary.

PRONUNCIATION.

Vowels. — *A.* ā, *ă* as in French; ai = *ah-ee*, as *aye;* au = *ah-oo.*

E. ē like French *è;* ĕ as in *met;* e final indicating oblique cases, feminine gender, plurals, adverbs, inflections of verbs, to be lightly pronounced; but regularly elided before a vowel or *h;* also in the pronouns *hire, here, oure, youre.* This rule is liable to exceptions. Ea as in *break;* ee = *ē;* ei = *ai;* eo = *ē;* eu = *ü;* ey = *ay.*

I. ī = *ee;* ĭ as in *pit.*

O. ō as in *oar;* ŏ (1) = French *ŏ;* (2) = ŭ, as *sonne;* (3) = oo as in *move.* Oi = *ob-ee*, as French *oui;* oo = *ō.* Ou (1) = ōō as *loud* (lood); (2) = *ŭ*, as *ous* (us); (3) = *a-oo*, as *soul* (sowl).

U. ū = *ü;* *ŭ* as in *but.*

Consonants as at present, except, —

Gh = German *ch*, sometimes softened to a "hissed *y*." This sound is represented in the text by an italic *y*, or *gh.* *H* final was also a guttural, first softened and then silent.

If it is found too difficult to give these sounds, read as in modern English, adding the final *e* when necessary to the metre.

CHAUCER.

CHAUCER.

THE PROLOGUE.

WHAN that Aprille with his schowres swoote
The drought of Marche hath perced to the roote,
And bathed every veyne in swich licour,
Of which vertue engendred is the flour;
Whan Zephirus eek with his swete breethe 5
Enspired hath in every holte and heethe
The tendre croppes, and the *y*onge sonne
Hath in the Ram his halfe cours i-ronne,
And smale fowles maken melodie,
That slepen alle night with open eyhe, 10
So priketh hem nature in here corages: —
Thanne longen folk to gon on pilgrimages,
And palmers for to seeken straunge strondes,
To ferne halwes, kouthe in sondry londes;
And specially, from every schires ende 15
Of Engelond, to Canturbury they wende,
The holy blisful martir for to seeke,
That hem hath holpen whan that they were seeke.
  Byfel that, in that sesoun on a day,
In Southwerk at the Tabard as I lay, 20
Redy to wenden on my pilgrimage
To Canturbury with ful devout corage,
At night was come into that hostelrie

Wel nyne and twenty in a companye,
Of sondry folk, by aventure i-falle 25
In felawschipe, and pilgryms were thei alle,
That toward Canturbury wolden ryde;
The chambres and the stables weren wyde,
And wel we weren esed atte beste.
And schortly, whan the sonne was to reste, 30
So hadde I spoken with hem everychon,
That I was of here felawschipe anon,
And made forward erly for to ryse,
To take our weye ther as I yow devyse.
But natheles, whiles I have tyme and space, 35
Or that I forther in this tale pace,
Me thinketh it acordant to resoun,
To telle *y*ow al the condicioun
Of eche of hem, so as it semede me,
And which they weren, and of what degre; 40
And eek in what array that they were inne:
And at a knight than wol I first bygynne.
A KNIGHT ther was, and that a worthy man,
That from the tyme that he first bigan
To ryden out, he lovede chyvalrye, 45
Trouthe and honour, fredom and curtesie.
Ful worthi was he in his lordes werre,
And thereto hadde he riden, noman ferre,
As wel in Cristendom as in hethenesse,
And evere honoured for his worthinesse. 50
At Alisandre he was whan it was wonne,
Ful ofte tyme he hadde the bord bygonne
Aboven alle naciouns in Pruce.
In Lettowe hadde he reysed and in Ruce,
No cristen man so ofte of his degre. 55
In Gernade atte siege hadde he be
Of Algesir, and riden in Belmarie.
At Lieys was he, and at Satalie,

Whan they were wonne; and in the Greete see
At many a noble arive hadde he be. 60
At mortal batailles hadde he ben fiftene,
And foughten for oure feith at Tramassene
In lystes thries, and ay slayn his foo.
This ilke worthi knight hadde ben also
Sometyme with the lord of Palatye, 65
Ageyn another hethene in Turkye:
And everemore he hadde a sovereyn prys.
And though that he was worthy, he was wys,
And of his port as meke as is a mayde.
He nevere *y*it no vilonye ne sayde 70
In al his lyf, unto no maner wight.
He was a verray perfi*gh*t gentil knight.
But for to telle *y*ou of his array,
His hors was good, but he ne was nou*gh*t gay.
Of fustyan he werede a gepoun 75
Al bysmotered with his habergeoun.
For he was late ycome from his viage,
And wente for to doon his pilgrimage.
With him ther was his sone, a *y*ong SQUYER,
A lovyere, and a lusty bacheler, 80
With lokkes crulle as they were leyde in presse.
Of twenty *y*eer of age he was I gesse.
Of his stature he was of evene lengthe,
And wonderly delyvere, and gret of strengthe.
And he hadde ben somtyme in chivachie, 85
In Flaundres, in Artoys, and Picardie,
And born him wel, as in so litel space,
In hope to stonden in his lady grace.
Embrowded was he, as it were a mede
Al ful of fresshe floures, white and reede. 90
Syngynge he was, or floytynge, al the day;
He was as fressh as is the moneth of May.
Schort was his goune, with sleeves longe and wyde.

Wel cowde he sitte on hors, and faire ryde.
He cowde songes make and wel endite, 95
Juste and eek daunce, and wel purtraye and write.
So hote he lovede, that by nightertale
He sleep nomore than doth a nightyngale.
Curteys he was, lowely, and servysable,
And carf byforn his fadur at the table. 100
A YEMAN hadde he, and servantes nomoo
At that tyme, for him luste ryde soo;
And he was clad in coote and hood of grene.
A shef of pocok arwes brighte and kene
Under his belte he bar ful thriftily. 105
Wel cowde he dresse his takel *y*omanly;
His arwes drowpede nou*gh*t with fetheres lowe.
And in his hond he bar a mighty bowe.
A not-heed hadde he with a broun visage.
Of woode-craft wel cowde he al the usage. 110
Upon his arm he bar a gay bracer,
And by his side a swerd and a bokeler,
And on that other side a gay daggere,
Harneysed wel, and scharp as poynt of spere;
A Cristofre on his brest of silver schene. 115
An horn he bar, the bawdrik was of grene;
A forster was he sothly, as I gesse.
Ther was also a Nonne, a PRIORESSE,
That of hire smylyng was ful symple and coy;
Hire gretteste ooth ne was but by seynt Loy; 120
And sche was cleped madame Englentyne.
Ful wel sche sang the servise divyne,
Entuned in hire nose ful semely;
And Frensch sche spak ful faire and fetysly,
After the scole of Stratford atte Bowe, 125
For Frensch of Parys was to hire unknowe.
At mete wel i-taught was sche withalle;
Sche leet no morsel from hire lippes falle,

Ne wette hire fyngres in hire sauce deepe.
Wel cowde sche carie a morsel, and wel keepe, 130
That no drope ne fil uppon hire breste.
In curtesie was set ful moche hire leste.
Hire overlippe wypede sche so clene,
That in hire cuppe was no ferthing sene
Of greece, whan sche dronken hadde hire draughte. 135
Ful semely after hire mete sche raughte,
And sikerly sche was of gret disport,
And ful plesant, and amyable of port,
And peynede hire to countrefete cheere
Of court, and ben estatlich of manere, 140
And to ben holden digne of reverence.
But for to speken of hire conscience,
Sche was so charitable and so pitous,
Sche wolde weepe if that sche sawe a mous
Caught in a trappe, if it were deed or bledde. 145
Of smale houndes hadde sche, that sche fedde
With rosted fleissh, or mylk and wastel breed.
But sore wepte sche if oon of hem were deed,
Or if men smot it with a yerde smerte:
And al was conscience and tendre herte. 150
Ful semely hire wymple i-pynched was;
Hire nose tretys; hire eyen greye as glas;
Hire mouth ful smal, and therto softe and reed;
But sikerly sche hadde a fair forheed.
It was almost a spanne brood, I trowe; 155
For hardily sche was not undergrowe.
Ful fetys was hire cloke, as I was waar.
Of smal coral aboute hire arm sche baar
A peire of bedes gauded al with grene;
And theron heng a broch of gold ful schene, 160
On which was first i-write a crowned A,
And after, *Amor vincit omnia.*

Another NONNE with hire hadde sche,
That was hire chapelleyn, and PRESTES thre.
A MONK ther was, a fair for the maistrie, 165
An out-rydere, that lovede venerye;
A manly man, to ben an abbot able.
Full many a deynté hors hadde he in stable:
And whan he rood, men mighte his bridel heere
Gynglen in a whistlyng wynd as cleere, 170
And eek as lowde as doth the chapel belle.
Ther as this lord was kepere of the selle,
The reule of seynt Maure or of seint Beneyt,
Bycause that it was old and somdel streyt,
This ilke monk leet olde thinges pace, 175
And held after the newe world the trace.
He *y*af nat of that text a pulled hen,
That seith, that hunters been noon holy men;
Ne that a monk, whan he is reccheles
Is likned to a fissch that is waterles; 180
This is to seyn, a monk out of his cloystre.
But thilke text held he not worth an oystre.
And I seide his opinioun was good.
What schulde he studie, and make himselven wood,
Uppon a book in cloystre alway to powre; 185
Or swynke with his handes, and laboure,
As Austyn byt? How schal the world be served?
Lat Austyn have his swynk to him reserved.
Therfore he was a pricasour aright;
Greyhoundes he hadde as swifte as fowel in flight; 190
Of prikyng and of huntyng for the hare
Was al his lust, for no cost wolde he spare.
I saugh his sleves purfiled atte honde
With grys, and that the fyneste of a londe.
And for to festne his hood under his chynne 195
He hadde of gold y-wrought a curious pynne:

A love-knotte in the grettere ende ther was.
His heed was balled, and schon as eny glas,
And eek his face as he hadde ben anoynt.
He was a lord ful fat and in good poynt; 200
His eyen steepe, and rollyng in his heede,
That stemede as a forneys of a leede;
His bootes souple, his hors in gret estate.
Now certeinly he was a fair prelate;
He was not pale as a for-pyned goost. 205
A fat swan lovede he best of eny roost.
His palfray was as broun as is a berye.
A FRERE ther was, a wantoun and a merye,
A lymytour, a ful solempne man.
In alle the ordres foure is noon that can 210
So moche of daliaunce and fair langage.
He hadde i-mad ful many a mariage
Of *y*onge wymmen, at his owne cost.
Unto his ordre he was a noble post.
Ful wel biloved and famulier was he 215
With frankeleyns over-al in his cuntre,
And eek with worthi wommen of the toun:
For hé hadde power of confessioún,
As seyde himself, more than a curat,
For of his ordre he was licentiat. 220
Ful sweetely herde he confessioun,
And plesaunt was his absolucioun;
He was an esy man to *y*eve penance
Ther as he wiste han a good pitance;
For unto a poure ordre for to *y*ive 225
Is signe that a man is wel i-schrive.
For if he *y*af, he dorste make avaunt,
He wiste that a man was repentaunt.
For many a man so hard is of his herte,
He may not wepe although him sore smerte. 230
Therfore in stede of wepyng and preyeres,

Men moot *y*ive silver to the poure freres.
His typet was ay farsed ful of knyfes
And pynnes, for to *y*ive faire wyfes.
And certaynli he hadde a mery noote; 235
Wel couthe he synge and pleyen on a rote.
Of *y*eddynges he bar utterly the prys.
His nekke whit was as the flour-de-lys.
Therto he strong was as a championn.
He knew the tavernes wel in every toun, 240
And everych hosteller and tappestere,
Bet than a lazer, or a beggestere,
For unto such a worthi man as he
Acordede not, as by his faculté,
To han with sike lazars aqueyntaunce. 245
It is not honest, it may not avaunce,
For to delen with no such poraille,
But al with riche and sellers of vitaille.
And overal, ther as profyt schulde arise,
Curteys he was, and lowely of servyse. 250
Ther nas no man nowher so vertuous.
He was the beste beggere in his hous,
For though a widewe hadde noght oo schoo,
So plesaunt was his *In principio*,
*Y*et wolde he have a ferthing or he wente. 255
His purchas was wel better than his rente.
And rage he couthe and pleyen as a whelpe,
In love-dayes couthe he mochel helpe.
For ther he was not like a cloysterer,
With thredbare cope as is a poure scoler, 260
But he was like a maister or a pope.
Of double worstede was his semy-cope,
That rounded as a belle out of the presse.
Somwhat he lipsede, for his wantounesse,
To make his Englissch swete upon his tunge; 265
And in his harpyng, whan that he hadde sunge,

His ey*gh*en twynkeld in his heed aright,
As don the sterres in the frosty night.
This worthi lymytour was cleped Huberd.
A MARCHAUNT was ther with a forked berd, 270
In motteleye, and high on horse he sat,
Uppon his heed a Flaundrisch bever hat;
His botes clapsed faire and fetysly.
His resons he spak ful solempnely,
Sownynge alway thencres of his wynnynge. 275
He wolde the see were kept for eny thinge
Betwixe Middelburgh and Orewelle.
Wel couthe he in eschaunge scheeldes selle.
This worthi man ful wel his wit bisette;
Ther wiste no man that he was in dette, 280
So estately was he of governaunce,
With his bargayns, and with his chevysaunce.
For sothe he was a worthi man withalle,
But soth to sayn, I not what men him calle.
A CLERK ther was of Oxenford also, 285
That unto logik hadde longe i-go.
As lene was his hors as is a rake,
And he was not right fat, I undertake;
But lokede holwe, and therto soberly.
Ful thredbare was his overeste courtepy, 290
For he hadde geten him yit no benefice,
Ne was so worldly for to have office.
For him was lever have at his beddes heede
Twenty bookes, clad in blak or reede,
Of Aristotle and his philosophie, 295
Then robes riche, or fithel, or gay sawtrie.
But al be that he was a philosophre,
Yet hadde he but litel gold in cofre;
But al that he mighte of his frendes hente,
On bookes and on lernyng he it spente, 300
And busily gan for the soules preye

Of hem that *y*af him wherwith to scoleye,
Of studie took he most cure and most heede.
Not oo word spak he more than was neede,
And that was seid in forme and reverence 305
And schort and quyk, and ful of high sentence.
Sownynge in moral vertu was his speche,
And gladly wolde he lerne, and gladly teche.
A SERGEANT OF LAWE, war and wys,
That often hadde ben atte parvys, 310
Ther was also ful riche of excellence.
Discret he was, and of gret reverence:
He semede such, his wordes weren so wise,
Justice he was ful often in assise,
By patent, and by pleyn commissioun; 315
For his science, and for his heih renoun,
Of fees and robes hadde he many oon.
So gret a purchasour was nowher noon.
Al was fee symple to him in effecte,
His purchasyng mighte nought ben enfecte. 320
Nowher so besy a man as he ther nas,
And yit he seemede besier than he was.
In termes hadde he caas and domes alle,
That fro the tyme of kyng William were falle.
Therto he couthe endite, and make a thing, 325
Ther couthe no wight pynche at his writyng;
And every statute couthe he pleyn by roote.
He rood but hoomly in a medlé coote,
Gird with a seynt of silk, with barres smale;
Of his array telle I no lenger tale. 330
A FRANKELEYN was in his companye;
Whit was his berde, as is the dayesye.
Of his complexioun he was sangwyn.
Wel lovede he in the morwe a sop in wyn.
To lyven in delite was al his wone, 335
For he was Epicurus owne sone,

That heeld opynyoun that pleyn delyt
Was verraily felicité perfyt.
An houshaldere, and that a gret, was he;
Seynt Julian he was in his countré. 340
His breed, his ale, was alway after oon;
A bettre envyned man was nowher noon.
Withoute bake mete was nevere his hous,
Of fleissch and fissch, and that so plentyvous,
Hit snewede in his hous of mete and drynke, 345
Of alle deyntees that men cowde thynke.
After the sondry sesouns of the *y*eer,
So chaungede he his mete and his soper.
Ful many a fat partrich hadde he in mewe,
And many a brem and many a luce in stewe. 350
Woo was his cook, but-if his sauce were
Poynaunt and scharp, and redy al his gere.
His table dormant in his halle alway
Stood redy covered al the longe day.
At sessiouns ther was he lord and sire. 355
Ful ofte tyme he was knight of the schire.
An anlas and a gipser al of silk
Heng at his gerdel, whit as morne mylk.
A schirreve hadde he ben, and a countour;
Was nowher such a worthi vavasour. 360
An HABERDASSHER and a CARPENTER,
A WEBBE, a DEYERE, and a TAPICER,
Weren with us eek, clothed in oo lyveré,
Of a solempne and gret fraternité.
Ful freissh and newe here gere apiked was; 365
Here knyfes were i-chaped nat with bras,
But al with silver wrought ful clene and wel,
Here gurdles and here pouches every del.
Wel semede ech of hem a fair burgeys,
To sitten in a *y*eldehalle on a deys. 370
Everych for the wisdom that he can,

Was schaply for to ben an alderman.
For catel hadde they inough and rente,
And eek here wyfes wolde it wel assente;
And elles certeyn were thei to blame. 375
It is right fair to ben yclept *madame*,
And for to gon to vigiles al byfore,
And han a mantel riallyche i-bore.
A Cook thei hadde with hem for the nones,
To boyle chyknes with the mary bones, 380
And poudre-marchaunt tart, and galyngale.
Wel cowde he knowe a drau*gh*te of Londone ale.
He cowde roste, and sethe, and broille, and frie,
Maken mortreux, and wel bake a pye.
But gret harm was it, as it thoughte me, 385
That on his schyne a mormal hadde he,
For blankmanger he made with the beste.
A Schipman was ther, wonyng fer by weste:
For ought I woot, he was of Dertemouthe.
He rood upon a rouncy, as he couthe, 390
In a gowne of faldyng to the kne.
A daggere hangyng on a laas hadde he
Aboute his nekke under his arm adoun.
The hoote somer hadde maad his hew al broun;
And certeinly he was a good felawe. 395
Ful many a draughte of wyn hadde he ydrawe
From Burdeux-ward, whil that the chapman sleep.
Of nyce conscience took he no keep.
If that he faughte, and hadde the hei*gh*er hand,
By water he sente hem hoom to every land. 400
But of his craft to rekne wel his tydes,
His stremes and his daungers him bisides,
His herbergh and his mone, his lodemenage,
Ther was non such from Hulle to Cartage.
Hardy he was, and wys to undertake; 405
With many a tempest hadde his berd ben schake.

He knew wel alle the havenes, as thei were,
From Gootlond to the cape of Fynestere,
And every cryke in Bretayne and in Spayne;
His barge y-cleped was the Magdelayne. 410
Ther was also a DOCTOUR OF PHISIK,
In al this world ne was ther non him lyk
To speke of phisik and of surgerye;
For he was grounded in astronomye.
He kepte his pacient wonderly wel 415
In houres by his magik naturel.
Wel cowde he fortunen the ascendent
Of his ymages for his pacient.
He knew the cause of every maladye,
Were it of hoot or cold, or moyst, or drye, 420
And where engendred, and of what humour;
He was a verrey parfi*gh*t practisour.
The cause i-knowe, and of his harm the roote,
Anon he *y*af the syke man his boote.
Ful redy hadde he his apotecaries, 425
To sende him dragges, and his letuaries,
For ech of hem made other for to wynne;
Here frendschipe nas not newe to begynne.
Wel knew he the olde Esculapius,
And Deiscorides, and eek Rufus; 430
Old Ypocras, Haly, and Galien;
Serapyon, Razis, and Avycen;
Averrois, Damascen, and Constantyn;
Bernard, and Gatesden, and Gilbertyn.
Of his diete mesurable was he, 435
For it was of no superfluité,
But of gret norisching and digestible.
His studie was but litel on the Bible.
In sangwin and in pers he clad was al,
Lined with taffata and with sendal. 440
And *y*it he was but esy of dispence;

He kepte that he wan in pestilence.
For gold in phisik is a cordial,
Therfore he lovede gold in special.
A Good WIF was ther of byside BATHE, 445
But sche was somdel deef, and that was skathe.
Of cloth-makyng she hadde such an haunt,
Sche passede hem of Ypres and of Gaunt.
In al the parisshe wyf ne was ther noon
That to the offryng byforn hire schulde goon, 450
And if ther dide certeyn so wroth was sche,
That sche was out of alle charité.
Hire keverchefs ful fyne weren of grounde;
I durste swere they weyghedeen ten pounde
That on a Sonday were upon hire heed. 455
Hire hosen weren of fyn scarlett reed,
Ful streyte y-teyd, and schoos ful moyste and newe.
Bold was hire face, and fair, and reed of hewe.
Sche was a worthy womman al hire lyfe,
Housbondes at chirche dore sche hadde fyfe, 460
Withouten other companye in youthe;
But therof needeth nought to speke as nouthe.
And thries hadde sche ben at Jerusalem;
Sche hadde passed many a straunge streem;
At Rome sche hadde ben, and at Boloyne, 465
In Galice at seynt Jame, and at Coloyne.
Sche cowde moche of wandryng by the weye.
Gattothed was sche, sothly for to seye.
Uppon an amblere esily sche sat,
Ywympled wel, and on hire heed an hat 470
As brood as is a bocler or a targe;
A foot-mantel aboute hire hipes large,
And on hire feet a paire of spores scharpe.
In felawschipe wel cowde sche lawghe and carpe.
Of remedyes of love sche knew parchaunce, 475
For of that art sche couthe the olde daunce.

A good man was ther of religioun,
And was a poure PERSOUN of a toun;
But riche he was of holy thought and werk.
He was also a lerned man, a clerk 480
That Cristes gospel trewèly wolde preche;
His parischens devoutly wolde he teche.
Benigne he was, and wonder diligent,
And in adversité ful pacient;
And such he was i-proved ofte sithes. 485
Ful loth were him to curse for his tythes,
But rather wolde he *y*even out of dowte,
Unto his poure parisschens aboute,
Of his offrynge, and eek of his substaunce.
He cowde in litel thing han suffisaunce. 490
Wyd was his parisch, and houses fer asonder,
But he ne lafte not for reyne ne thonder,
In siknesse nor in meschief to visite
The ferreste in his parissche, moche and lite,
Uppon his feet, and in his hond a staf. 495
This noble ensample to his scheep he *y*af,
That first he wroughte, and after that he taughte,
Out of the gospel he tho wordes caughte,
And this figure he addede eek therto,
That if gold ruste, what schal yren doo? 500
For if a prest be foul, on whom we truste,
No wonder is a lewed man to ruste;
And schame it is, if that a prest take kepe,
A [foul] schepherde and a clene schepe;
Wel oughte a prest ensample for to *y*ive, 505
By his clennesse, how that his scheep schulde lyve.
He sette nŏt his benefice to hyre,
And leet his scheep encombred in the myre,
And ran to Londone, unto seynte Poules,
To seeken him a chaunterie for soules, 510
Or with a bretherhede to ben withholde;

But dwelte at hoom, and kepte wel his folde,
So that the wolf ne made it not myscarye.
He was a schepherde and no mercenarie;
And though he holy were, and vertuous, 515
He was to sinful man nought dispitous,
Ne of his speche daungerous ne digne,
But in his teching discret and benigne.
To drawe folk to heven by fairnesse,
By good ensample, was his busynesse: 520
But it were eny persone obstinat,
What so he were, of high or lowe estat,
Him wolde he snybbe scharply for the nones.
A bettre preest I trowe ther nowher non is.
He waytede after no pompe and reverence, 525
Ne makede him a spiced conscience,
But Cristes lore, and his apostles twelve,
He taughte, and first he folwede it himselve.
With him ther was a PLOUGHMAN, was his brother,
That hadde i-lad of dong ful many a fother, 530
A trewe swynkere and a good was he,
Lyvynge in pees and perfi*gh*t charitee.
God lovede he best with al his hoole herte
At alle tymes, though him gamede or smerte,
And thanne his neighebour right as himselve. 535
He wolde threisshe, and therto dyke and delve,
For Cristes sake, with every poure wight,
Withouten hyre, if it laye in his might.
His tythes payede he ful faire and wel,
Bothe of his owne swynk and his catel. 540
In a tabard he rood upon a mere.
Ther was also a Reeve and a Mellere,
A Sompnour and a Pardoner also,
A Maunciple, and my self, ther were no mo.
The MELLERE was a stout carl for the nones, 545
Ful big he was of braun, and eek of boones;

That prevede wel, for overal ther he cam,
At wrastlynge he wolde have alwey the ram.
He was schort schuldred, brood, a thikke knarre,
Ther nas no dore that he nolde heve of harre, 550
Or breke it at a rennyng with his heed.
His berd as ony sowe or fox was reed,
And therto brood, as though it were a spade.
Upon the cop right of his nose he hade
A werte, and theron stood a tuft of heres, 555
Reede as the berstles of a sowes eeres.
His nose-thurles blake were and wyde.
A swerd and bocler baar he by his side,
His mouth as wyde was as a gret forneys.
He was a jangler, and a golyardeys, 560
And that was most of synne and harlotries.
Wel cowde he stele corn, and tollen thries;
And *y*et he hadde a thombe of gold pardé.
A whit cote and a blewe hood werede he.
A baggepipe cowde he blowe and sowne, 565
And therwithal he broughte us out of towne.
A gentil MAUNCIPLE was ther of a temple,
Of which achatours mighten take exemple
For to be wys in beyying of vitaille.
For whether that he payde, or took by taille, 570
Algate he waytede so in his achate,
That he was ay biforn and in good state.
Now is not that of God a ful fair grace,
That such a lewed mannes wit schal pace
The wisdom of an heep of lernede men? 575
Of maystres hadde he moo than thries ten,
That were of lawe expert and curious;
Of which ther were a doseyn in that house,
Worthi to ben stiwardz of rente and lond
Of any lord that is in Engelond, 580
To make him lyve by his propre good,

In honour detteles, but-if he were wood,
Or lyve as scarsly as hym list desire;
And able for to helpen al a schire
In any caas that mighte falle or happe; 585
And *y*it this maunciple sette here aller cappe.
The REEVE was a sklendre colerik man,
His berd was schave as neigh as evere he can.
His heer was by his eres round i-shorn.
His top was docked lyk a preest biforn. 590
Ful longe wern his legges, and ful lene,
Y-lik a staf, ther was no calf y-sene.
Wel cowde he kepe a gerner and a bynne;
Ther was non auditour cowde on him wynne.
Wel wiste he by the droughte, and by the reyn, 595
The yeeldyng of his seed, and of his greyn.
His lordes scheep, his neet, his dayerie,
His swyn, his hors, his stoor, and his pultrie,
Was holly in this reeves governynge,
And by his covenaunt *y*af the rekenynge, 600
Syn that his lord was twenti *y*eer of age;
Ther couthe noman bringe him in arrerage.
Ther nas baillif, ne herde, ne other hyne,
That he ne knew his sleighte and his covyne;
They were adrad of him, as of the dethe. 605
His wonyng was ful fair upon an hethe,
With grene trees i-schadwed was his place.
He cowde bettre than his lord purchace.
Ful riche he was i-stored prively,
His lord wel couthe he plese subtilly, 610
To *y*eve and lene him of his owne good,
And have a thank, a cote, and eek an hood.
In *y*outhe he lerned hadde a good mester;
He was a wel good wrighte, a carpenter.
This reeve sat upon a ful good stot, 615
That was al pomely gray, and highte Scot.

A long surcote of pers uppon he hade,
And by his side he bar a rusty blade.
Of Northfolk was this reeve of which I telle,
Byside a toun men callen Baldeswelle. 620
Tukked he was, as is a frere, aboute,
And evere he rood the hyndreste of the route.
A SOMPNOUR was ther with us in that place,
That hadde a fyr-reed cherubynes face,
For sawceflem he was, with ey*gh*en narwe. 625
. . . . . .
With skalled browes blake, and piled berd;
Of his visage children weren aferd.
Ther nas quyksilver, litarge, ne bremstoon,
Boras, ceruce, ne oille of tartre noon, 630
Ne oynement that wolde clense and byte,
That him mighte helpen of his whelkes white,
Ne of the knobbes sittyng on his cheekes.
Wel lovede he garleek, oynouns, and ek leekes,
And for to drinke strong wyn reed as blood. 635
Thanne wolde he speke, and crye as he were wood.
And whan that he wel dronken hadde the wyn,
Than wolde he speke no word but Latyn.
A fewe termes hadde he, tuo or thre,
That he hadde lerned out of som decree; 640
No wonder is, he herde it al the day;
And eek *ye* knowen wel, how that a jay
Can clepen Watte, as wel as can the pope.
But who so couthe in other thing him grope,
Thanne hadde he spent al his philosophie, 645
Ay, *Questio quid juris*, wolde he crye.
He was a gentil harlot and a kynde;
A bettre felawe schulde men noght fynde.
. . . . . .
. 650
. . . . . .

And prively a fynch eek cowde he pulle.
And if he fond owher a good felawe,
He wolde techen him to han non awe
In such a caas of the archedeknes curs, 655
But-if a mannes soule were in his purs;
For in his purs he scholde punyssched be.
'Purs is the erchedeknes helle,' quod he.
But wel I woot he lyede right in dede;
Of cursyng oghte ech gulty man him drede; 660
For curs wol slee right as assoillyng saveth;
And also war of him a *significavit*.
In daunger hadde he at his owne assise
The *y*onge gurles of the diocise,
And knew here counseil, and was al here red. 665
A garland hadde he set upon his heed,
As gret as it were for an ale-stake;
A bokeler hadde he maad him of a cake.
With him ther rood a gentil PARDONER
Of Rouncival, his frend and his comper, 670
That streyt was comen from the court of Rome.
Ful lowde he sang, Com hider, love, to me.
This sompnour bar to him a stif burdoun,
Was nevere trompe of half so gret a soun,
This pardoner hadde heer as yelwe as wex, 675
But smothe it heng, as doth a strike of flex;
By unces hynge his lokkes that he hadde,
And therwith he his schuldres overspradde.
Ful thinne it lay, by culpons on and oon,
But hood, for jolitee, ne werede he noon, 680
For it was trussed up in his walet.
Him thoughte he rood al of the newe get,
Dischevele, sauf his cappe, he rood al bare.
Suche glaryng ey*gh*en hadde he as an hare.
A vernicle hadde he sowed on his cappe. 685
His walet lay byforn him in his lappe,

Bret-ful of pardoun come from Rome al hoot.
A voys he hadde as smal as eny goot.
No berd ne hadde he, ne nevere scholde have,
As smothe it was as it were late i-schave; 690

. . . . . .

But of his craft, fro Berwyk into Ware,
Ne was ther such another pardoner.
For in his male he hadde a pilwebeer,
Which that, he seide, was oure lady veyl: 695
He seide, he hadde a gobet of the seyl
That seynt Peter hadde, whan that he wente
Uppon the see, til Jhesu Crist him hente.
He hadde a cros of latoun ful of stones,
And in a glas he hadde pigges bones. 700
But with thise reliques, whanne that he fond
A poure persoun dwellyng uppon lond,
Upon a day he gat him more moneye
Than that the persoun gat in monthes tweye.
And thus with feyned flaterie and japes, 705
He made the persoun and the people his apes.
But trewely to tellen atte laste,
He was in churche a noble ecclesiaste.
Wel cowde he rede a lessoun or a storye,
But altherbest he sang an offertorie; 710
For wel he wyste, whan that song was songe,
He moste preche, and wel affyle his tonge,
To wynne silver, as he right wel cowde;
Therefore he sang ful meriely and lowde.
Now have I told *y*ou schortly in a clause 715
Thestat, tharray, the nombre, and eek the cause
Why that assembled was this companye
In Southwerk at this gentil hostelrie,
That highte the Tabard, faste by the Belle.
But now is tyme to *y*ow for to telle 720
How that we bare us in that ilke night,

Whan we were in that hostelrie alight;
And after wol I telle of oure viage,
And al the remenaunt of oure pilgrimage.
But first I pray *y*ou of your curtesie, 725
That *y*e ne rette it nat my vileinye,
Though that I speke al pleyn in this matere,
To telle *y*ou here wordes and here cheere;
Ne though I speke here wordes properly.
For this ye knowen also wel as I, 730
Whoso schal telle a tale after a man,
He moot reherce, as neigh as evere he can,
Everych a word, if it be in his charge,
Al speke he nevere so rudelyche and large;
Or elles he moot telle his tale untrewe, 735
Or feyne thing, or fynde wordes newe.
He may not spare, although he were his brother;
He moot as wel seyn oo word as another.
Crist spak himself ful broode in holy writ,
And wel *y*e woot no vileinye is it. 740
Eek Plato seith, whoso that can him rede,
The wordes mote be cosyn to the dede.
Also I praye *y*ou to for*y*eve it me,
Al have I nat set folk in here degre
Here in this tale, as that thei schulde stonde; 745
My witt is schort, *y*e may wel understonde.
Greet cheere made oure host us everichon,
And to the souper sette he us anon;
And servede us with vitaille atte beste.
Strong was the wyn, and wel to drynke us leste. 750
A semely man oure hoost he was withalle
For to han been a marschal in an halle;
A large man he was with ey*gh*en stepe,
A fairere burgeys was ther noon in Chepe:
Bold of his speche, and wys and wel i-taught, 755
And of manhede him lakkede right naught.

Eek therto he was right a mery man,
And after soper playen he bygan,
And spak of myrthe amonges othre thinges,
Whan that we hadde maad our rekenynges; 760
And sayde thus: 'Lo, lordynges, trewely
Ye ben to me right welcome hertely:
For by my trouthe, if that I schal not lye,
I ne saugh this yeer so mery a companye
At oones in this herbergh as is now. 765
Fayn wolde I don yow mirthe, wiste I how.
And of a mirthe I am right now bythought,
To doon you eese, and it schal coste nought.
Ye goon to Caunturbury; God you speede,
The blisful martir quyte you youre meede! 770
And wel I woot, as ye gon by the weye,
Ye schapen yow to talen and to pleye;
For trewely comfort ne mirthe is noon,
To ryde by the weye domb as a stoon;
And therfore wol I maken you disport, 775
As I seyde erst, and do you som confort.
And if yow liketh alle by oon assent
Now for to standen at my juggement;
And for to werken as I schal you seye,
To morwe, whan ye riden by the weye, 780
Now by my fadres soule that is deed,
But ye be merye, smyteth of myn heed.
Hold up youre hond withoute more speche.'
Oure counseil was not longe for to seche;
Us thoughte it nas nat worth to make it wys, 785
And grauntede him withoute more avys,
And bad him seie his verdite, as him leste.
'Lordynges,' quoth he, 'now herkneth for the beste;
But taketh it not, I praye you, in disdayn;
This is the poynt, to speken schort and playn, 790
That ech of yow to schorte with youre weie,

In this viage, schal telle tales tweye,
To Caunturburi-ward, I mene it so,
And hom-ward he schal tellen other tuo,
Of aventures that whilom han bifalle. 795
And which of *y*ow that bereth him best of alle,
That is to seyn, that telleth in this caas
Tales of best sentence and most solas,
Schal han a soper at *y*oure alther cost
Here in this place sittynge by this post, 800
Whan that we come ageyn from Canturbury
And for to maken *y*ou the more mery,
I wol myselven gladly with *y*ou ryde,
Right at myn owen cost, and be *y*oure gyde.
And whoso wole my juggement withseie 805
Schal paye al that we spenden by the weye.
And if *y*e vouchesauf that it be so,
Telle me anoon, withouten wordes moo,
And I wole erely schape me therfore.'
This thing was graunted, and oure othes swore 810
With ful glad herte, and prayden him also
That he wolde vouchesauf for to doon so,
And that he wolde ben oure governour,
And of oure tales jugge and reportour,
And sette a souper at a certeyn prys; 815
And we wolde rewled be at his devys,
In heygh and lowe; and thus by oon assent
We been acorded to his juggement.
And therupon the wyn was fet anoon;
We dronken, and to reste wente echoon, 820
Withouten eny lengere taryinge.
A morwe whan the day bigan to sprynge,
Up roos oure host, and was oure alther cok,
And gadrede us togidre alle in a flok,
And forth we riden a litel more than paas, 825
Unto the waterynge of seint Thomas.

And there oure host bigan his hors areste,
And seyde; 'Lordes, herkeneth if *y*ow leste.
*Y*e woote *y*oure forward, and I it *y*ou recorde.
If even-song and morwe-song accorde, 830
Lat se now who schal telle first a tale.
As evere I moot drinke wyn or ale,
Whoso be rebel to my juggement
Schal paye for al that by the weye is spent.
Now draweth cut, er that we forther twynne; 835
Which that hath the schorteste schal bygynne.'
'Sire knight,' quoth he, 'my maister and my lord,
Now draweth cut, for that is myn acord.
Cometh ner,' quoth he, 'my lady prioresse;
And *y*e, sir clerk, lat be *y*oure schamfastnesse, 840
Ne studieth nat; ley hand to, every man.'
Anon to drawen every wight bigan,
And schortly for to tellen as it was,
Were it by aventure, or sort, or cas,
The soth is this, the cut fil to the knight, 845
Of which ful blithe and glad was every wight;
And telle he moste his tale as was resoun,
By forward and by composicioun,
As *y*e han herd; what needeth wordes moo?
And whan this goode man seigh that it was so, 850
As he that wys was and obedient
To kepe his forward by his fre assent,
He seyde: 'Syn I schal bygynne the game,
What, welcome be thou cut, a Goddes name!
Now lat us ryde, and herkneth what I seye.' 855
And with that word we riden forth oure weye,
And he bigan with right a merie chere
His tale anon, and seide in this manere.

THE KNIGHTES TALE.

WHILOM, as olde stories tellen us,
Ther was a duk that highte Theseus;
Of Athenes he was lord and governour,
And in his tyme swich a conquerour,
That grettere was ther non under the sonne. 5
Ful many a riche contré hadde he wonne;
That with his wisdam and his chivalrie
He conquerede al the regne of Femynye,
That whilom was i-cleped Cithea;
And weddede he the queen Ipolita, 10
And broughte hire hoom with him in his contré
With moche glorie and gret solempnité,
And eek hire *y*onge suster Emelye.
And thus with victorie and with melodye
Lete I this noble duk to Athenes ryde, 15
And al his host, in armes him biside.
And certes, if it nere to longe to heere,
I wolde han told *y*ow fully the manere,
How wonnen was the regne of Femenye
By Theseus, and by his chivalrye; 20
And of the grete bataille for the nones
Bytwixen Athenes and the Amazones;
And how aseged was Ypolita,
The faire hardy quen of Cithea;

And of the feste that was at hire weddynge. 25
And of the tempest at hire hoom comynge;
But al that thing I mot as now forbere.
I have, God wot, a large feeld to ere,
And wayke ben the oxen in my plough,
The remenaunt of the tale is long inough; 30
I wol not lette eek non of al this rowte,
Lat every felawe telle his tale aboute,
And lat see now who schal the soper wynne,
And ther I lafte, I wol agayn begynne.
This duk, of whom I make mencioun, 35
Whan he was come almost unto the toun,
In al his wele and in his moste pryde,
He was war, as he caste his ey*ghe* aside,
Wher that ther knelede in the hye weye
A companye of ladies, tweye and tweye, 40
Ech after other, clad in clothes blake;
But such a cry and such a woo they make,
That in this world nys creature lyvynge,
That herde such another weymentynge,
And of this cry they nolde nevere stenten, 45
Til they the reynes of his bridel henten.
'What folk ben *ye* that at myn hom comynge
Pertourben so my feste with cryinge?'
Quod Theseus, 'have *ye* so gret envye
Of myn honour, that thus compleyne and crie? 50
Or who hath *y*ow misboden, or offended?
And telleth me if it may ben amended;
And why that *ye* ben clad thus al in blak?'
The eldeste lady of hem alle spak,
When sche hadde swowned with a dedly chere, 55
That it was routhe for to seen or heere;
And seyde: 'Lord, to whom Fortune hath *y*even
Victorie, and as a conquerour to lyven,
Nought greveth us *y*oure glorie and honour;

But we beseken mercy and socour. 60
Have mercy on oure woo and oure distresse.
Som drope of pitee, thurgh *y*oure gentilnesse,
Uppon us wrecchede wommen lat thou falle.
For certes, lord, ther nys noon of us alle,
That sche nath ben a duchesse or a queene; 65
Now be we caytifs, as it is wel seene:
Thanked be Fortune, and hire false wheel,
That noon estat assureth to ben weel.
And certes, lord, to abiden *y*oure presence
Here in the temple of the goddesse Clemence 70
We han ben waytynge al this fourtenight;
Now help us, lord, syth it is in thy might.
I wrecche, which that wepe and waylle thus,
Was whilom wyf to kyng Capaneus,
That starf at Thebes, cursed be that day; 75
And alle we that ben in this array,
And maken al this lamentacioun,
We losten alle oure housbondes at the toun,
Whil that the sege ther aboute lay.
And *y*et the olde Creon, welaway! 80
That lord is now of Thebes the citee,
Fulfild of ire and of iniquité,
He for despyt, and for his tyrannye,
To do the deede bodyes vileinye,
Of alle oure lordes, whiche that ben i-slawe, 85
Hath alle the bodies on an heep y-drawe,
And wol not suffren hem by noon assent
Nother to ben y-buried nor y-brent,
But maketh houndes ete hem in despite.'
And with that word, withoute more respite, 90
They fillen gruf, and criden pitously,
'Have on us wrecchede wommen som mercy,
And lat oure sorwe synken in thyn herte.'
This gentil duk doun from his courser sterte

With herte pitous, whan he herde hem speke. 95
Him thoughte that his herte wolde breke,
Whan he seyh hem so pitous and so maat,
That whilom weren of so gret estat.
And in his armes he hem all up hente,
And hem conforteth in ful good entente; 100
And swor his oth, as he was trewe knight,
He wolde don so ferforthly his might
Upon the tyraunt Creon hem to wreke,
That al the people of Grece scholde speke
How Creon was of Theseus y-served, 105
As he that hadde his deth ful wel deserved.
And right anoon, withoute more abood
His baner he desplayeth, and forth rood
To Thebes-ward, and al his hoost bysyde;
No nerre Athenes wolde he go ne ryde, 110
Ne take his eese fully half a day,
But onward on his way that nyght he lay;
And sente anoon Ypolita the queene,
And Emelye hire *y*onge suster schene,
Unto the toun of Athenes to dwelle; 115
And forth he ryt; ther is no more to telle.
The reede statue of Mars with spere and targe
So schyneth in his white baner large,
That alle the feeldes gliteren up and doun;
And by his baner was born his pynoun 120
Of gold ful riche, in which ther was i-bete
The Minatour which that he slough in Crete.
Thus ryt this duk, thus ryt this conquerour,
And in his hoost of chevalrie the flour,
Til that he cam to Thebes, and alighte 125
Faire in a feeld ther as he thoughte fighte.
But schortly for to speken of this thing,
With Creon, which that was of Thebes kyng,
He faught, and slough him manly as a knight

In pleyn bataille, and putte the folk to flight; 130
And by assaut he wan the cité after,
And rente doun bothe wal, and sparre, and rafter;
And to the ladies he restorede agayn
The bones of here housbondes that were slayn,
To don exequies, as was tho the gyse. 135
But it were al to longe to devyse
The grete clamour and the waymentynge
Which that the ladies made at the brennynge
Of the bodyes, and the grete honour
That Theseus the noble conquerour 140
Doth to the ladyes, whan they from him wente.
But schortly for to telle is myn entente.
Whan that this worthy duk, this Theseus,
Hath Creon slayn, and Thebes wonne thus,
Stille in the feelde he took al night his reste, 145
And dide with al the contré as him leste.
To ransake in the tas of bodyes dede
Hem for to streepe of herneys and of wede,
The pilours diden businesse and cure,
After the bataile and disconfiture. 150
And so byfil, that in the tas thei founde,
Thurgh-girt with many a grevous blody wounde,
Two *y*onge knightes liggyng by and by,
Bothe in oon armes, wroght ful richely;
Of whiche two, Arcite highte that oon, 155
And that other knight highte Palamon.
Nat fully quyke, ne fully deede they were,
But by here coote-armures, and by here gere,
The Heraudes knewe hem best in special,
As they that weren of the blood real 160
Of Thebes, and of sistren tuo i-born.
Out of the taas the pilours han hem torn,
And han hem caried softe unto the tente
Of Theseus, and he ful sone hem sente

Tathenes, for to dwellen in prisoun 165
Perpetuelly, he nolde no raunceoun.
And whan this worthy duk hath thus i-doon,
He took his host, and hom he ryt anoon
With laurer crowned as a conquerour;
And there he lyveth in joye and in honour 170
Terme of his lyf; what nedeth wordes moo?
And in a tour, in angwische and in woo,
This Palamon, and his felawe Arcite,
For everemo, ther may no gold hem quyte.
Thus passeth *y*eer by *y*eer, and day by day, 175
Til it fel oones in a morwe of May
That Emelie, that fairer was to seene
Than is the lilie on hire stalke grene,
And fresscher than the May with floures newe—
For with the rose colour strof hire hewe, 180
I not which was the fayrere of hem two—
Er it were day, as was hire wone to do,
Sche was arisen, and al redy dight;
For May wole han no sloggardye anight.
The sesoun priketh every gentil herte, 185
And maketh him out of his sleepe sterte,
And seith, 'Arys, and do thin observance.'
This makede Emelye han remembrance
To don honour to May, and for to ryse.
I-clothed was sche fresshe, for to devyse; 190
Hire *y*elwe heer was browded in a tresse,
Byhynde hire bak, a *y*erde long I gesse.
And in the gardyn at the sonne upriste
Sche walketh up and doun, and as hire liste
Sche gadereth floures, party whyte and reede, 195
To make a sotil gerland for hire heede,
And as an aungel hevenly sche song.
The grete tour, that was so thikke and strong,
Which of the castel was the cheef dongeoun,

(Ther as the knightes weren in prisoun, 200
Of which I tolde *y*ow, and telle schal)
Was evene joynyng to the gardeyn wal,
Ther as this Emely hadde hire pleyynge.
Bright was the sonne, and cleer that morwenynge,
And Palamon, this woful prisoner, 205
As was his wone, by leve of his gayler
Was risen, and romede in a chambre on heigh,
In which he al the noble cité seigh,
And eek the gardeyn, ful of braunches grene,
Ther as the fresshe Emely the scheene 210
Was in hire walk, and romede up and doun.
This sorweful prisoner, this Palamon,
Gooth in the chambre, romyng to and fro,
And to himself compleynyng of his woo;
That he was born, ful ofte he seyde, alas! 215
And so byfel, by aventure or cas,
That thurgh a wyndow, thikke of many a barre
Of iren greet, and squar as eny sparre,
He caste his eyen upon Emelya,
And therwithal he bleynte and cryede, a! 220
As though he stongen were unto the herte.
And with that crye Arcite anon up sterte,
And seyde, 'Cosyn myn, what eyleth the,
That art so pale and deedly on to see?
Why crydestow? who hath the doon offence? 225
For Goddes love, tak al in pacience
Oure prisoun, for it may non other be;
Fortune hath *y*even us this adversité.
Som wikke aspect or disposicioun
Of Saturne, by sum constellacioun, 230
Hath *y*even us this; although we hadde it sworn —
So stood the heven whan that we were born —
We moste endure it: this is the schort and pleyn.'
This Palamon answerde, and seyde ageyn,

'Cosyn, for sothe of this opynyoun 235
Thou hast a veyn ymaginacioun.
This prisoun causede me not for to crye.
But I was hurt right now thurghout myn eyhe
Into myn herte, that wol my bane be.
The fairnesse of that lady that I see 240
Yond in the gardyn rome to and fro,
Is cause of al my cryying and my wo.
I not whether sche be womman or goddesse;
But Venus is it, sothly as I gesse.'
And therwithal on knees adoun he fil, 245
And seyde: 'Venus, if it be youre wil
Yow in this gardyn thus to transfigure,
Biforn me sorweful wrecche creature,
Out of this prisoun help that we may scape.
And if so be my destiné be schape 250
By eterne word to deyen in prisoun,
Of oure lynage have sum compassioun,
That is so lowe y-brought by tyrannye.'
And with that word Arcite gan espye
Wher as this lady romede to and fro. 255
And with that sighte hire beauté hurte him so,
That if that Palamon was wounded sore,
Arcite is hurt as moche as he, or more.
And with a sigh he seyde pitously:
'The freissche beauté sleeth me sodeynly 260
Of hire that rometh yonder in the place;
And but I have hire mercy and hire grace,
That I may see hire atte leste weye,
I nam but deed; ther nys no more to seye.
This Palamon, whan he tho wordes herde, 265
Dispitously he lokede, and answerde:
'Whether seistow this in ernest or in pley?'
'Nay,' quoth Arcite, 'in ernest by my fey.
God helpe me so, me lust ful evele pleye.'

This Palamon gan knytte his browes tweye: 270
'It nere,' quod he, 'to the no gret honour,
For to be fals, ne for to be traytour
To me, that am thy cosyn and thy brother
I-swore ful deepe, and ech of us to other,
That nevere for to deyen in the payne, 275
Til that the deeth departe schal us twayne,
Neyther of us in love to hyndren other,
Ne in non other cas, my leeve brother;
But that thou schuldest trewely forthren me
In every caas, and I schal forthren the. 280
This was thyn oth, and myn also certayn;
I wot right wel, thou darst it nat withsayn.
Thus art thou of my counseil out of doute.
And now thou woldest falsly ben aboute
To love my lady, whom I love and serve, 285
And evere schal, unto myn herte sterve.
Now certes, false Arcite, thou schalt not so.
I lovede hire first, and tolde the my woo
As to my counseil, and my brother sworn
To forthre me, as I have told biforn. 290
For which thou art i-bounden as a knight
To helpe me, if it lay in thi might,
Or elles art thou fals, I dar wel sayn.'
This Arcite ful proudly spak agayn.
'Thou schalt,' quoth he, 'be rather fals than I. 295
But thou art fals, I telle the utterly.
For *par amour* I lovede hire first er thow.
What wolt thou sayn? thou wistest not *y*it now
Whether sche be a womman or goddesse.
Thyn is affeccioun of holynesse, 300
And myn is love, as to a creature;
For which I tolde the myn aventure
As to my cosyn, and my brother sworn.
I pose, that thou lovedest hire biforn;

Wost thou nat wel the olde clerkes sawe, 305
That who schal *y*eve a lover eny lawe?
Love is a grettere lawe, by my pan,
Then may be *y*eve to eny erthly man.
Therfore posityf lawe, and such decré,
Is broke alday for love in ech degree. 310
A man moot needes love maugre his heed.
He may nought flen it, though he schulde be deed,
Al be sche mayde, or widewe, or elles wyf.
And eek it is nat likly al thy lyf
To stonden in hire grace, no more schal I; 315
For wel thou wost thyselven verraily,
That thou and I been dampned to prisoun
Perpetuelly, us gayneth no raunsoun.
We stryve, as dide the houndes for the boon,
They foughte al day, and *y*it here part was noon; 320
Ther com a kyte, whil that they were so wrothe,
And bar awey the boon bitwixe hem bothe.
And therfore at the kynges court, my brother,
Ech man for himself, ther is non other.
Love if the list; for I love and ay schal; 325
And sothly, leeve brother, this is al.
Here in this prisoun moote we endure,
And everych of us take his aventure.'
Gret was the stryf and long bytwixe hem tweye,
If that I hadde leyser for to seye; 330
But to theffect. — It happede on a day,
(To telle it *y*ow as schortly as I may)
A worthy duk that highte Perotheus,
That felawe was unto duk Theseus
Syn thilke day that they were children lyte, 335
Was come to Athenes, his felawe to visite,
And for to pleye, as he was wont to do,
For in this world he lovede noman so:
And he lovede him as tenderly agayn.

So wel they lovede, as olde bookes sayn, 340
That whan that oon was deed, sothly to telle,
His felawe wente and soughte him doun in helle;
But of that story lyst me nought to write.
Duk Perotheus lovede wel Arcite,
And hadde him knowe at Thebes *y*eer by *y*eer; 345
And fynally at requeste and prayer
Of Perotheus, withouten any raunsoun
Duk Theseus him leet out of prisoun,
Frely to gon, wher that him luste overal,
In such a gyse, as I *y*ou telle schal. 350
This was the forward, playnly for tendite,
Bitwixe Theseus and him Arcite:
That if so were, that Arcite were yfounde
Evere in his lyf, by daye or night, o stound
In eny contré of this Theseus, 355
And he were caught, it was acorded thus,
That with a swerd he scholde lese his heed;
Ther nas noon other remedy ne reed,
But took his leeve, and homward he him spedde;
Let him be war, his nekke lith to wedde. 360
How gret a sorwe suffreth now Arcite!
The deth he feleth thurgh his herte smyte;
He weepeth, weyleth, cryeth pitously;
To slen himself he wayteth pryvyly.
He seyde, 'Allas the day that I was born! 365
Now is my prisoun werse than biforn;
Now is me schape eternally to dwelle
Nought in purgatorie, but in helle.
Allas! that evere knew I Perotheus!
For elles hadde I dweld with Theseus 370
I-fetered in his prisoun evere moo.
Than hadde I ben in blisse, and nat in woo.
Oonly the sighte of hire, whom that I serve,
Though that I nevere hire grace may deserve,

Wolde han sufficed right ynough for me. 375
O dere cosyn Palamon,' quod he,
'Thyn is the victoire of this aventure,
Ful blisfully in prisoun maistow dure;
In prisoun? certes nay, but in paradys!
Wel hath fortune y-torned the the dys, 380
That hast the sighte of hire, and I thabsence.
For possible is, syn thou hast hire presence,
And art a knight, a worthi and an able,
That by som cas, syn fortune is chaungable,
Thou maist to thy desir somtyme atteyne. 385
But I that am exiled, and bareyne
Of alle grace, and in so gret despeir,
That ther nys erthe, water, fyr, ne eyr,
Ne creature, that of hem maked is,
That may me helpe or doon confort in this. 390
Wel oughte I sterve in wanhope and distresse;
Farwel my lyf, my lust, and my gladnesse.
Allas, why playnen folk so in comune
Of purveance of God, or of fortune,
That *y*eveth hem ful ofte in many a gyse 395
Wel better than thei can hemself devyse?
Som man desireth for to han richesse,
That cause is of his morthre or gret seeknesse.
And som man wolde out of his prisoun fayn,
That in his hous is of his mayné slayn. 400
Infinite harmes ben in this mateere;
We witen nat what thing we prayen heere.
We faren as he that dronke is as a mows.
A dronke man wot wel he hath an hous,
But he not which the righte wey is thider, 405
And to a dronke man the wey is slider,
And certes in this world so faren we;
We seeken faste after felicité,
But we gon wrong ful ofte trewely.

Thus may we seyen alle, and namelyche I, 410
That wende and hadde a gret opinioun,
That *y*if I mighte skape fro prisoun,
Than hadde I ben in joye and perfyt hele,
Ther now I am exiled fro my wele.
Syn that I may not sen *y*ow, Emelye, 415
I nam but deed; ther nys no remedye.'
Uppon that other syde Palamon,
Whan that he wiste Arcite was agoon,
Such sorwe he maketh, that the grete tour
Resowneth of his *y*ollyng and clamour. 420
The pure fettres on his schynes grete
Weren of his bittre salte teres wete.
'Allas!' quod he, 'Arcita, cosyn myn,
Of al oure strif, God woot, the fruyt is thin.
Thow walkest now in Thebes at thi large, 425
And of my woo thou *y*evest litel charge.
Thou maist, syn thou hast wysdom and manhede,
Assemblen al the folk of oure kynrede,
And make a werre so scharpe on this cité,
That by som aventure, or som treté, 430
Thou mayst have hire to lady and to wyf,
For whom that I mot needes leese my lyf.
For as by wey of possibilité,
Syth thou art at thi large of prisoun free,
And art a lord, gret is thin avantage, 435
More than is myn, that sterve here in a kage.
For I moot weepe and weyle, whil I lyve,
With al the woo that prisoun may me *y*yve,
And eek with peyne that love me *y*eveth also,
That doubleth al my torment and my wo.' 440
Therwith the fyr of jelousye upsterte
Withinne his breste, and hente him by the herte
So wodly, that he lik was to byholde
The box-tree, or the asschen deede and colde.

Tho seyde he: 'O cruel goddes, that governe 445
This world with byndyng of *y*oure word eterne,
And writen in the table of athamaunte
*Y*oure parlement, and *y*oure eterne graunte!
What is mankynde more unto *y*ow holde
Than is the scheep, that rouketh in the folde? 450
For slayn is man right as another beest,
And dwelleth eek in prisoun and arreest,
And hath seknesse, and greet adversité,
And ofte tymes gilteles, pardé.
What governaunce is in this prescience, 455
That gilteles tormenteth innocence?
And *y*et encreceth this al my penaunce,
That man is bounden to his observaunce
For Goddes sake to letten of his wille,
Ther as a beest may al his lust fulfille. 460
And whan a beest is deed, he hath no peyne;
But man after his deth moot wepe and pleyne,
Though in this world he have care and woo:
Withouten doute it may stonde so.
The answere of this I lete to divinis, 465
But wel I woot, that in this world gret pyne is.
Allas! I se a serpent or a theef,
That many a trewe man hath doon mescheef,
Gon at his large, and wher him lust may turne.
But I moot ben in prisoun thurgh Saturne, 470
And eek thurgh Juno, jalous and eek wood,
That hath destruyed wel neyh al the blood
Of Thebes, with his waste walles wyde.
And Venus sleeth me on that other syde
For jelousye, and fere of him Arcyte.' 475
  Now wol I stynte of Palamon a lite,
And lete him in his prisoun stille dwelle,
And of Arcita forth I wol *y*ou telle.
The somer passeth, and the nightes longe

Encrescen double wise the peynes stronge 480
Bothe of the lover and the prisoner.
I noot which hath the wofullere myster.
For schortly for to seyn, this Palamon
Perpetuelly is dampned to prisoun,
In cheynes and in fettres to be deed; 485
And Arcite is exiled upon his heed
For evere mo as out of that contré,
Ne nevere mo he schal his lady see.
Yow loveres axe I now this question,
Who hath the worse, Arcite or Palamon? 490
That on may se his lady day by day,
But in prisoun he moste dwelle alway.
That other wher him lust may ryde or go,
But seen his lady schal he nevere mo.
Now deemeth as *y*ou luste, *y*e that can, 495
For I wol telle forth as I bigan.
Whan that Arcite to Thebes comen was,
Ful ofte a day he swelte and seyde alas,
For seen his lady schal he nevere mo.
And schortly to concluden al his wo, 500
So moche sorwe hadde nevere creature,
That is or schal whil that the world may dure.
His sleep, his mete, his drynk is him byraft,
That lene he wex, and drye as is a schaft.
His eyen holwe, and grisly to biholde; 505
His hewe falwe, and pale as asschen colde,
And solitary he was, and evere alone,
And waillyng al the night, making his moone.
And if he herde song or instrument,
Then wolde he wepe, he mighte nought be stent; 510
So feble eek were his spirites, and so lowe.
And chaunged so, that no man couthe knowe
His speche nother his vois, though men it herde.
And in his geere, for al the world he ferde

Nought oonly lyke the lovers maladye 515
Of Hereos, but rather lik manye
Engendred of humour melancolyk,
Byforen in his selle fantastyk.
And schortly turned was al up-so-doun
Bothe habyt and eek disposicioun 520
Of him, this woful lovere daun Arcite.
What schulde I alday of his wo endite?
Whan he endured hadde a *y*eer or tuoo
This cruel torment, and this peyne and woo,
At Thebes, in his contré, as I seyde, 525
Upon a night in sleep as he him leyde,
Him thoughte how that the wenged god Mercurie
Byforn him stood, and bad him to be murye.
His slepy *y*erde in hond he bar uprighte;
An hat he werede upon his heres brighte. 530
Arrayed was this god (as he took keepe)
As he was whan that Argous took his sleepe;
And seyde him thus: 'To Athenes schalt thou wende;
Ther is the schapen of thy wo an ende.'
And with that word Arcite wook and sterte. 535
'Now trewely how sore that me smerte.'
Quod he, 'to Athenes ri*gh*t now wol I fare;
Ne for the drede of deth schal I not spare
To see my lady, that I love and serve;
In hire presence I recche nat to sterve.' 540
And with that word he caughte a gret myrour,
And saugh that chaunged was al his colour,
And saugh his visage al in another kynde.
And right anoon it ran him into mynde,
That sith his face was so disfigured 545
Of maladie the which he hadde endured,
He mighte wel, if that he bar him lowe,
Lyve in Athenes evere more unknowe,
And seen his lady wel neih day by day.

And right anon he chaungede his aray, 550
And cladde him as a poure laborer.
And al alone, save oonly a squyer,
That knew his pryvyté and al his cas,
Which was disgysed povrely as he was,
To Athenes is he gon the nexte way. 555
And to the court he wente upon a day,
And at the *y*ate he profrede his servyse,
To drugge and drawe, what so men wol devyse.
And schortly of this matier for to seyn,
He fel in office with a chamberleyn, 560
The which that dwellyng was with Emelye;
For he was wys, and couthe sone aspye
Of every servaunt, which that servede here.
Wel couthe he hewe woode, and water bere,
For he was *y*ong and mighty for the nones, 565
And therto he was strong and bygge of bones
To doon that eny wight can him devyse.
A *y*eer or two he was in this servise,
Page of the chambre of Emelye the brighte;
And Philostrate he seide that he highte. 570
But half so wel byloved a man as he
Ne was ther nevere in court of his degree.
He was so gentil of condicioun,
That thurghout al the court was his renoun.
They seyde that it were a charité 575
That Theseus wolde enhaunse his degree,
And putten him in worschipful servyse,
Ther as he mighte his vertu exercise.
And thus withinne a while his name is spronge
Bothe of his dedes, and his goode tonge, 580
That Theseus hath taken him so neer
That of his chambre he made him a squyer,
And *y*af him gold to mayntene his degree;
And eek men broughte him out of his countré

Fro *y*eer to *y*eer ful pryvyly his rente; 585
But honestly and sleighly he it spente,
That no man wondrede how that he it hadde.
And thre *y*eer in this wise his lyf he ladde,
And bar him so in pees and eek in werre,
Ther nas no man that Theseus hath derre. 590
And in this blisse lete I now Arcite,
And speke I wole of Palamon a lyte.
In derknesse and horrible and strong prisoun
This seven *y*eer hath seten Palamoun,
Forpyned, what for woo and for distresse. 595
Who feleth double sorwe and hevynesse
But Palamon? that love destreyneth so,
That wood out of his wit he goth for wo;
And eek therto he is a prisoner
Perpetuelly, nat oonly for a *y*eer. 600
Who couthe ryme in Englissch proprely
His martirdam? for sothe it am nat I;
Therfore I passe as lightly as I may.
Hit fel that in the seventhe *y*eer in May
The thridde night, (as olde bookes seyn, 605
That al this storie tellen more pleyn)
Were it by aventure or destiné,
(As, whan a thing is schapen, it schal be,)
That soone after the mydnyght, Palamoun
By helpyng of a freend brak his prisoun, 610
And fleeth the cité faste as he may goo,
For he hadde *y*ive his gayler drinke soo
Of a clarré, maad of a certeyn wyn,
With nercotyks and opye of Thebes fyn,
That al that night though that men wolde him schake, 615
The gayler sleep, he mighte nou*gh*t awake.
And thus he fleeth as faste as evere he may.
The night was schort, and faste by the day,
That needes-cost he moste himselven hyde,

And til a grove faste ther besyde 620
With dredful foot than stalketh Palamoun.
For schortly this was his opynyoun,
That in that grove he wolde him hyde al day,
And in the night then wolde he take his way
To Thebes-ward, his frendes for to preye 625
On Theseus to helpe him to werreye;
And schorteliche, or he wolde lese his lyf,
Or wynnen Emelye unto his wyf.
This is theffect and his entente playn.
Now wol I torne unto Arcite agayn, 630
That litel wiste how nyh that was his care,
Til that fortune hadde brought him in the snare.

The busy larke, messager of daye,
Salueth in hire song the morwe graye;
And fyry Phebus ryseth up so brighte, 635
That al the orient laugheth of the lighte,
And with his stremes dryeth in the greves
The silver dropes, hongyng on the leeves.
And Arcite, that is in the court ryal
With Theseus, his squyer principal, 640
Is risen, and loketh on the merye day.
And for to doon his observance to May,
Remembryng on the poynt of his desir,
He on his courser, stertyng as the fir,
Is riden into the feeldes him to pleye, 645
Out of the court, were it a myle or tweye.
And to the grove, of which that I *y*ow tolde,
By aventure his wey he gan to holde,
To maken him a garland of the greves,
Were it of woodebynde or hawthorn leves, 650
And lowde he song a*y*ens the sonne scheene:
'May, with alle thy floures and thy greene,
Welcome be thou, wel faire freissche May,
I hope that I som grene gete may.'

And fro his courser, with a lusty herte, 655
Into the grove ful hastily he sterte,
And in a path he rometh up and doun,
Ther as by aventure this Palamoun
Was in a busche, that no man mighte him see,
For sore afered of his deth was he. 660
Nothing ne knew he that it was Arcite:
God wot he wolde han trowed it ful lite.
But soth is seyd, goon sithen many *y*eres,
That feld hath eyen, and the woode hath eeres.
It is ful fair a man to bere him evene, 665
For al day meteth men at unset stevene.
Ful litel woot Arcite of his felawe,
That was so neih to herken al his sawe,
For in the busche he sytteth now ful stille.
Whan that Arcite hadde romed al his fille, 670
And songen al the roundel lustily,
Into a studie he fel al sodeynly,
As don thes lovers in here queynte geeres,
Now in the croppe, now doun in the breres,
Now up, now doun, as boket in a welle. 675
Right as the Friday, sothly for to telle,
Now it schyneth, now it reyneth faste,
Right so can gery Venus overcaste
The hertes of hire folk, right as hire day
Is gerful, right so chaungeth sche aray. 680
Selde is the Fryday al the wyke i-like.
Whan that Arcite hadde songe, he gan to sike,
And sette him doun withouten eny more:
'Alas!' quod he, 'that day that I was bore!
How longe Juno, thurgh thy cruelté, 685
Wiltow werreyen Thebes the citee?
Allas! i-brou*gh*t is to confusioun
The blood royal of Cadme and Amphioun;
Of Cadmus, which that was the firste man

That Thebes bulde, or first the toun bygan, 690
And of that cité first was crowned kyng,
Of his lynage am I, and his ofspring
By verray lyne, as of the stok ryal:
And now I am so caytyf and so thral,
That he that is my mortal enemy, 695
I serve him as his squyer povrely.
And *y*et doth Juno me wel more schame,
For I dar nought byknowe myn owne name,
But ther as I was wont to hote Arcite,
Now hoote I Philostrate, nou*gh*t worth a myte. 700
Allas! thou felle Mars, allas! Juno,
Thus hath *y*oure ire owre kynrede al fordo,
Save oonly me, and wrecched Palamoun,
That Theseus martyreth in prisoun.
And over al this, to sleen me utterly, 705
Love hath his fyry dart so brennyngly
I-styked thurgh my trewe careful herte,
That schapen was my deth erst than my scherte.
Ye slen me with *y*oure eyhen, Emelye;
Ye ben the cause wherfore that I dye. 710
Of al the remenant of myn other care
Ne sette I nou*gh*t the mountaunce of a tare,
So that I couthe don aught to *y*oure plesaunce.'
And with that word he fel doun in a traunce
A long tyme; and afterward he upsterte 715
This Palamon, that thou*gh*te thurgh his herte
He felte a cold swerd sodeynliche glyde;
For ire he quook, no lenger nolde he byde.
And whan that he hadde herd Arcites tale,
As he were wood, with face deed and pale, 720
He sterte him up out of the bussches thikke,
And seyde: 'Arcyte, false traitour wikke,
Now art thou hent, that lovest my lady so,
For whom that I have al this peyne and wo,

And art my blood, and to my counseil sworn, 725
As I ful ofte have told the heere byforn,
And hast byjaped here duk Theseus,
And falsly chaunged hast thy name thus;
I wol be deed, or elles thou schalt dye.
Thou schalt not love my lady Emelye, 730
But I wil love hire oonly and no mo;
For I am Palamon thy mortal fo.
And though that I no wepen have in this place,
But out of prisoun am y-stert by grace,
I drede not that other thou schalt dye, 735
Or thou ne schalt not loven Emelye.
Ches which thou wilt, for thou schalt not asterte.'
This Arcite, with ful despitous herte,
Whan he him knew, and hadde his tale herd,
As fers as lyoun pullede out a swerd, 740
And seide thus: 'By God that sit above,
Nere it that thou art sike and wood for love,
And eek that thou no wepne hast in this place,
Thou schuldest nevere out of this grove pace,
That thou ne schuldest deyen of myn hond. 745
For I defye the seurté and the bond
Which that thou seyst I have maad to the.
What, verray fool, think wel that love is fre!
And I wol love hire mawgre al thy might.
But, for as muche thou art a worthy knight, 750
And wilnest to dereyne hire by batayle,
Have heer my trouthe, to morwe I nyl not fayle,
Withouten wityng of eny other wight,
That heer I wol be founden as a knight,
And bryngen harneys right inough for the; 755
And ches the beste, and lef the worste for me.
And mete and drynke this night wil I brynge
Inough for the, and clothes for thy beddynge.
And if so be that thou my lady wynne,

And sle me in this woode ther I am inne, 760
Thou maist wel han thy lady as for me.'
This Palamon answerede: 'I graunte it the.'
And thus they ben departed til a-morwe,
When ech of hem hadde leyd his feith to borwe.
O Cupide, out of alle charité! 765
O regne, that wolt no felawe han with the!
Ful soth is seyd, that love ne lordschipe
Wol not, his thonkes, han no felaweschipe.
Wel fynden that Arcite and Palamoun.
Arcite is riden anon unto the toun, 770
And on the morwe, or it were dayes light,
Ful prively two harneys hath he dight,
Bothe suffisaunt and mete to darreyne
The batayle in the feeld betwix hem tweyne.
And on his hors, alone as he was born, 775
He caryeth al this harneys him byforn;
And in the grove, at tyme and place i-set,
This Arcite and this Palamon ben met.
Tho chaungen gan the colour in here face.
Right as the honter in the regne of Trace 780
That stondeth in the gappe with a spere,
Whan honted is the lyoun or the bere,
And hereth him come ruschyng in the greves,
And breketh bothe bowes and the leves,
And thinketh, 'Here cometh my mortel enemy, 785
Withoute faile, he mot be deed or I;
For eyther I mot slen him at the gappe,
Or he moot sleen me, if that me myshappe:'
So ferden they, in chaungyng of here hewe,
As fer as everich of hem other knewe. 790
Ther nas no good day, ne no saluyng;
But streyt withouten wordes rehersyng,
Everych of hem help for to armen other,
As frendly as he were his owne brother;

And after that with scharpe speres stronge 795
They foynen ech at other wonder longe.
Thou myghtest wene that this Palamon
In his fightyng were as a wood lyoun,
And as a cruel tygre was Arcite:
As wilde boores gonne they to smyte, 800
That frothen white as fome for ire wood.
Up to the ancle foughte they in here blood.
And in this wise I lete hem fightyng dwelle;
And forth I wol of Theseus *y*ow telle.
The destyné, mynistre general, 805
That executeth in the world over-al
The purveauns, that God hath seyn byforn;
So strong it is, that though the world hadde sworn
The contrary of a thing by *y*e or nay,
*Y*et somtyme it schal falle upon a day 810
That falleth nought eft withinne a thousend *y*eere.
For certeynly oure appetites heere,
Be it of werre, or pees, or hate, or love,
Al is it reuled by the sighte above.
This mene I now by mighty Theseus, 815
That for to honten is so desirous,
And namely at the grete hert in May,
That in his bedde ther daweth him no day,
That he nys clad, and redy for to ryde
With honte and horn, and houndes him byside. 820
For in his hontyng hath he such delyt,
That it is al his joye and appetyt
To been himself the grete hertes bane,
For after Mars he serveth now Diane.
Cleer was the day, as I have told or this, 825
And Theseus, with alle joye and blys,
With his Ypolita, the fayre queene,
And Emelye, clothed al in greene,
On honting be thay riden ryally.

And to the grove, that stood ful faste by, 830
In which ther was an hert as men him tolde,
Duk Theseus the streyte wey hath holde.
And to the launde he rydeth him ful righte,
For thider was the hert wont have his flighte,
And over a brook, and so forth in his weye. 835
This duk wol have a cours at him or tweye
With houndes, swiche as that him lust comaunde.
And whan this duk was come unto the launde,
Under the sonne he loketh, and anon
He was war of Arcite and Palamon, 840
That foughten breeme, as it were boores tuo;
The brighte swerdes wente to and fro
So hidously, that with the leste strook
It seemede as it wolde felle an ook;
But what they were, nothing he ne woot. 845
This duk his courser with his spores smoot,
And at a stert he was betwix hem tuoo,
And pullede out a swerd and cride, 'Hoo!
Nomore, up peyne of leesyng of *y*our heed.
By mighty Mars, he schal anon be deed, 850
That smyteth eny strook, that I may seen!
But telleth me what mester men *y*e been,
That ben so hardy for to fighten heere
Withoute jugge or other officere,
As it were in a lystes really?' 855
This Palamon answerde hastily,
And seyde: 'Sire, what nedeth wordes mo?
We han the deth deserved bothe tuo.
Tuo woful wrecches been we, and kaytyves,
That ben encombred of oure owne lyves; 860
And as thou art a rightful lord and juge,
Ne *y*eve us neyther mercy ne refuge.
And sle me first, for seynte charité;
But sle my felawe eek as wel as me.

Or sle him first; for, though thou knowe it lyte, 865
This is thy mortal fo, this is Arcite,
That fro thy lond is banyscht on his heed,
For which he hath deserved to be deed.
For this is he that com unto thi gate
And seyde, that he highte Philostrate. 870
Thus hath he japed the ful many a *y*er,
And thou hast maked him thy cheef squyer.
And this is he that loveth Emelye.
For sith the day is come that I schal dye,
I make pleynly my confessioun, 875
That I am thilke woful Palamoun,
That hath thy prisoun broke wikkedly.
I am thy mortal foo, and it am I
That loveth so hoote Emelye the brighte,
That I wol dye present in hire sighte. 880
Therfore I aske deeth and my juwyse;
But slee my felawe in the same wyse,
For bothe han we deserved to be slayn.'
This worthy duk answerde anon agayn,
And seide, 'This is a schort conclusioun: 885
*Y*our owne mouth, by *y*our confessioun,
Hath dampned *y*ou, and I wil it recorde.
It nedeth nou*gh*t to pyne *y*ow with the corde.
*Y*e schul be deed by mighty Mars the reede!'
The queen anon for verray wommanhede 890
Gan for to wepe, and so dede Emelye,
And alle the ladies in the companye.
Gret pité was it, as it thoughte hem alle,
That evere such a chaunce schulde falle;
For gentil men thei were, of gret estate, 895
And nothing but for love was this debate.
And sawe here bloody woundes wyde and sore;
And alle cryden, bothe lesse and more,
'Have mercy, Lord, upon us wommen alle!'

And on here bare knees adoun they falle, 900
And wolde han kist his feet ther as he stood,
Til atte laste aslaked was his mood;
For pité renneth sone in gentil herte.
And though he first for ire quok and sterte,
He hath considerd shortly in a clause, 905
The trespas of hem bothe, and eek the cause:
And although that his ire here gylt accusede,
Yet in his resoun he hem bothe excusede;
And thus he thoughte wel that every man
Wol helpe himself in love if that he can, 910
And eek delyvere himself out of prisoun;
And eek his herte hadde compassioun
Of wommen, for they wepen evere in oon;
And in his gentil herte he thoughte anoon,
And softe unto himself he seyde: 'Fy 915
Upon a lord that wol han no mercy,
But be a lyoun bothe in word and dede,
To hem that ben in repentaunce and drede,
As wel as to a proud dispitous man,
That wol maynteyne that he first bigan! 920
That lord hath litel of discrecioun,
That in such caas can no divisioun;
But weyeth pride and humblesse after oon.'
And schortly, whan his ire is thus agon,
He gan to loken up with eyen lighte, 925
And spak these same wordes al in highte.
'The god of love, a! *benedicite*,
How mighty and how gret a lord is he!
Agayns his might ther gayneth non obstacles,
He may be cleped a god for his miracles; 930
For he can maken at his owne gyse
Of everych herte, as that him lust devyse.
Lo her this Arcite and this Palamoun,
That quytly weren out of my prisoun,

And mighte han lyved in Thebes ryally, 935
And witen I am here mortal enemy,
And that here deth lith in my might also,
And *y*et hath love, maugre here ey*gh*en tuo,
I-brought hem hider bothe for to dye.
Now loketh, is nat that an heih folye? 940
Who may not ben a fool, if that he love?
Byhold for Goddes sake that sit above,
Se how they blede! be they nought wel arrayed?
Thus hath here lord, the god of love, y-payed
Here wages and here fees for here servise. 945
And yet they wenen for to ben ful wise
That serven love, for ought that may bifalle.
But this is *y*et the beste game of alle,
That sche, for whom they han this jolitee,
Can hem therfore as moche thank as me. 950
Sche woot no more of al this hoote fare,
By God, than wot a cuckow or an hare.
But al moot ben assayed, hoot and cold;
A man moot ben a fool or *y*ong or old;
I woot it by myself ful *y*ore agon: 955
For in my tyme a servant was I on.
And therfore, syn I knowe of loves peyne,
And wot how sore it can a man destreyne,
As he that hath ben caught ofte in his lace,
I you for*y*eve al holly this trespace, 960
At request of the queen that kneleth heere,
And eek of Emelye, my suster deere.
And ye schul bothe anon unto me swere,
That neveremo *y*e schul my corowne dere,
Ne make werre upon me night ne day, 965
But ben my freendes in al that *y*e may.
I *y*ow for*y*eve this trespas every del.'
And they him swore his axyng fayre and wel,
And him of lordschipe and of mercy prayde,

And he hem graunteth grace, and thus he sayde: 970
'To speke of real lynage and richesse,
Though that sche were a queen or a pryncesse,
Ech of *y*ow bothe is worthy douteles
To wedden when tyme is, but natheles
I speke as for my suster Emelye, 975
For whom *y*e han this stryf and jelousye,
*Y*e wite *y*oureself sche may not wedde two
At oones, though ye fighten evere mo:
That oon of *y*ow, al be him loth or leef,
He mot go pypen in an ivy leef; 980
This is to sayn, sche may nought now han bothe,
Al be *y*e nevere so jelous, ne so wrothe.
And for-thy I *y*ou putte in this degré,
That ech of *y*ou schal have his destyné,
As him is schape, and herkneth in what wyse; 985
Lo here *y*our ende of that I schal devyse.
My wil is this, for plat conclusioun,
Withouten eny repplicacioun,
If that *y*ou liketh, tak it for the beste,
That everych of *y*ou schal gon wher him leste 990
Frely withouten raunsoun or daungeer;
And this day fyfty wykes, fer ne neer,
Everich of *y*ou schal brynge an hundred knightes,
Armed for lystes up at alle rightes,
Al redy to derayne hire by batayle. 995
And this byhote I *y*ou withouten fayle
Upon my trouthe, and as I am a knight,
That whether of *y*ow bothe that hath might,
This is to seyn, that whether he or thou
May with his hundred, as I spak of now, 1000
Slen his contrarye, or out of lystes dryve,
Thanne schal I *y*even Emelye to wyve,
To whom that fortune *y*eveth so fair a grace.
The lystes schal I maken in this place,

And God so wisly on my sowle rewe, 1005
As I schal evene juge ben and trewe.
Ye schul non other ende with me make,
That oon of yow ne schal be deed or take.
And if you thinketh this is wel i-sayd,
Sayeth youre avys, and holdeth yow apayd. 1010
This is youre ende and youre conclusioun.'
Who loketh lightly now but Palamoun?
Who spryngeth up for joye but Arcite?
Who couthe telle, or who couthe it endite,
The joye that is maked in the place 1015
Whan Theseus hath don so fair a grace?
But down on knees wente every maner wight,
And thanken him with al here herte and miht,
And namely the Thebans ofte sithe.
And thus with good hope and with herte blithe 1020
They take here leve, and hom-ward gonne they ryde
To Thebes with his olde walles wyde.
  I trowe men wolde deme it necligence,
If I foryete to telle the dispence
Of Theseus, that goth so busily 1025
To maken up the lystes rially;
That such a noble theatre as it was,
I dar wel sayn that in this world ther nas.
The circuit a myle was aboute,
Walled of stoon, and dyched al withoute. 1030
Round was the schap, in maner of compaas,
Ful of degrees, the heighte of sixty paas,
That whan a man was set in o degré
He lette nought his felawe for to se.
  Est-ward ther stood a gate of marbel whit, 1035
West-ward right such another in the opposit.
And schortly to conclude, such a place
Was non in erthe as in so litel space;
For in the lond ther nas no crafty man,

That geometry or arsmetrike can, 1040
Ne portreyour, ne kervere of ymages,
That Theseus ne *y*af hem mete and wages
The theatre for to maken and devyse.
And for to don his ryte and sacrifise,
He est-ward hath upon the gate above, 1045
In worschipe of Venus, goddesse of love,
Don make an auter and an oratorye;
And west-ward in the mynde and in memorye
Of Mars, he hath i-maked such another,
That coste largely of gold a fother. 1050
And north-ward, in a toret on the walle,
Of alabaster whit and reed coralle
An oratorye riche for to see,
In worschipe of Dyane, of chastité,
Hath Theseus doon wrought in noble wise. 1055
But *y*it hadde I for*y*eten to devyse
The noble kervyng, and the purtreitures,
The schap, the contenaunce and the figures,
That weren in these oratories thre.
First in the temple of Venus maystow se 1060
Wrought on the wal, ful pitous to byholde,
The broken slepes, and the sykes colde;
The sacred teeres, and the waymentyng;
The fyry strokes of the desiryng,
That loves servauntz in this lyf enduren; 1065
The othes, that here covenantz assuren.
Plesance and hope, desyr, fool-hardynesse,
Beauté and *y*outhe, baudery and richesse,
Charmes and force, lesynges and flaterye,
Dispense, busynesse, and jelousye, 1070
That werede of yelwe guldes a gerland,
And a cukkow sittyng on hire hand;
Festes, instrumentz, carols, and daunces,
Lust and array, and alle the circumstaunces

Of love, which that I rekned have and schal, 1075
By ordre weren peynted on the wal.
And mo than I can make of mencioun.
For sothly al the mount of Citheroun,
Ther Venus hath hire principal dwellyng,
Was schewed on the wal in portraying, 1080
With al the gardyn, and the lustynesse.
Nought was for*y*ete the porter Ydelnesse,
Ne Narcisus the fayre of yore agon,
Ne *y*et the folye of kyng Salamon,
Ne eek the grete strengthe of Hercules, 1085
Thenchauntementz of Medea and Circes,
Ne of Turnus with the hardy fiers corage,
The riche Cresus caytif in servage.
Thus may *y*e seen that wisdom ne richesse,
Beauté ne sleighte, strengthe, ne hardynesse, 1090
Ne may with Venus holde champartye,
For as hire lust the world than may sche gye,
Lo, alle thise folk i-caught were in hire las,
Til they for wo ful often sayde allas.
Sufficeth heere ensamples oon or tuo, 1095
And though I couthe rekne a thousend mo.
The statu of Venus, glorious for to see,
Was naked fletyng in the large see,
And fro the navel doun al covered was
With wawes grene, and brighte as eny glas. 1100
A citole in hire right hond hadde sche,
And on hire heed, ful semely for to see,
A rose garland fresch and wel smellyng,
Above hire heed hire dowves flikeryng.
Biforn hire stood hire sone Cupido, 1105
Upon his schuldres wynges hadde he tuo;
And blynd he was, as it is often seene;
A bowe he bar and arwes brighte and kene.
Why schulde I nought as wel eek telle *y*ou alle

The portraiture, that was upon the walle 1110
Withinne the temple of mighty Mars the reede?
Al peynted was the wal in lengthe and breede
Lik to the estres of the grisly place,
That highte the grete temple of Mars in Trace,
In thilke colde frosty regioun, 1115
Ther as Mars hath his sovereyn mancioun.
First on the wal was peynted a forest,
In which ther dwelleth neyther man ne best,
With knotty knarry bareyn trees olde
Of stubbes scharpe and hidous to byholde; 1120
In which ther ran a swymbel in a swough,
As though a storm schulde bersten every bough:
And downward on an hil under a bente,
Ther stood the temple of Marz armypotente,
Wrought al of burned steel, of which thentré 1125
Was long and streyt, and gastly for to see.
And therout cam a rage and such a vese,
That it made al the gates for to rese.
The northen light in at the dores schon,
For wyndowe on the wal ne was ther noon, 1130
Thurgh which men mighten any light discerne.
The dores were alle of ademauntz eterne,
I-clenched overthwart and endelong
With iren tough; and, for to make it strong,
Every piler the temple to susteene 1135
Was tonne greet, of iren bright and schene.
Ther saugh I first the derke ymaginyng
Of feloyne, and al the compassyng;
The cruel ire, as reed as eny gleede;
The pikepurs, and eek the pale drede; 1140
The smyler with the knyf under his cloke;
The schepne brennyng with the blake smoke;
The tresoun of the murtheryng in the bed;
The open werre, with woundes al bi-bled;

Contek with bloody knyf, and scharp manace. 1145
Al ful of chirkyng was that sory place.
The sleere of himself *y*et saugh I there,
His herte-blood hath bathed al his here;
The nayl y-dryven in the schode a-nyght;
The colde deth, with mouth gapyng upright. 1150
Amyddes of the temple sat meschaunce,
With disconfort and sory contenaunce.
*Y*et saugh I woodnesse laughying in his rage;
Armed complaint, outhees, and fiers outrage.
The caroigne in the bussh, with throte y-corve: 1155
A thousand slain, and not of qualme y-storve;
The tiraunt, with the prey by force y-raft;
The toun destroied, ther was no thyng laft.
*Y*et sawgh I brent the schippes hoppesteres;
The hunte strangled with the wilde beres: 1160
The sowe freten the child right in the cradel;
The cook i-skalded, for al his longe ladel.
Nought was for*y*eten by the infortune of Marte;
The cartere over-ryden with his carte,
Under the whel ful lowe he lay adoun. 1165
Ther were also of Martz divisioun,
The barbour, and the bocher, and the smyth,
That forgeth scharpe swerdes on his stith.
And al above depeynted in a tour
Saw I conquest sittyng in gret honour, 1170
With the scharpe swerd over his heed
Hangynge by a sotil twyne threed.
Depeynted was the slaughtre of Julius,
Of grete Nero, and of Anthonius;
Al be that thilke tyme they were unborn, 1175
*Y*et was here deth depeynted ther byforn,
By manasyng of Mars, right by figure,
So was it schewed in that purtreiture
As is depeynted in the sterres above,

Who schal be slayn or elles deed for love. 1180
Sufficeth oon ensample in stories olde,
I may not rekne hem alle, though I wolde.
The statue of Mars upon a carte stood,
Armed, and lokede grym as he were wood;
And over his heed ther schynen two figures 1185
Of sterres, that been cleped in scriptures,
That oon Puella, that other Rubeus.
This god of armes was arayed thus: —
A wolf ther stood byforn him at his feet
With eyen reede, and of a man he eet; 1190
With sotyl pencel depeynted was this storie,
In redoutyng of Mars and of his glorie.
Now to the temple of Dyane the chaste
As schortly as I can I wol me haste,
To telle *y*ou al the descripcioun. 1195
Depeynted ben the walles up and down,
Of huntyng and of schamefast chastité.
Ther saugh I how woful Calystopé,
Whan that Dyane agreved was with here,
Was turned from a womman to a bere, 1200
And after was sche maad the loode-sterre;
Thus was it peynted, I can say no ferre;
Hire sone is eek a sterre, as men may see.
Ther sawgh I Dane yturned til a tree,
I mene nou*gh*t the goddesse Dyane, 1205
But Peneus dou*gh*ter, which that highte Dane.
Ther saugh I Atheon an hert i-maked,
For vengeaunce that he saugh Dyane al naked;
I saugh how that his houndes han him caught,
And freten him, for that they knewe him naught. 1210
Yit peynted was a litel forthermoor,
How Atthalaunte huntede the wilde boor,
And Meleagre, and many another mo,
For which Dyane wroughte hem care and woo.

Ther saugh I many another wonder storye, 1215
The whiche me list not drawe to memorye.
This goddesse on an hert ful hyhe seet,
With smale houndes al aboute hire feet,
And undernethe hire feet sche hadde a moone,
Wexyng it was, and schulde wane soone. 1220
In gaude greene hire statue clothed was,
With bowe in honde, and arwes in a cas.
Hir ey*gh*en caste sche ful lowe adoun,
Ther Pluto hath his derke regioun.

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Wel couthe he peynte lyfly that it wrou*gh*te,
With many a floren he the hewes boughte. 1230
Now been thise listes maad, and Theseus
That at his grete cost arayede thus
The temples and the theatre every del,
Whan it was don, hym likede wonder wel.
But stynte I wil of Theseus a lite, 1235
And speke of Palamon and of Arcite.
The day approcheth of here retournynge,
That everych schulde an hundred kni*gh*tes brynge,
The bataille to derreyne, as I *y*ou tolde;
And til Athenes, here covenant to holde, 1240
Hath everych of hem brought an hundred knightes
Wel armed for the werre at alle rightes.
And sikerly ther trowede many a man
That nevere, siththen that the world bigan,
As for to speke of knighthod of here hond, 1245
As fer as God hath maked see or lond,
Nas, of so fewe, so noble a companye.
For every wight that lovede chyvalrye,
And wolde, his thankes, have a passant name,

Hath preyed that he mighte ben of that game; 1250
And wel was him, that therto chosen was.
For if ther felle to morwe such a caas,
Ye knowen wel, that every lusty knight,
That loveth paramours, and hath his might,
Were it in Engelond, or elleswhere, 1255
They wolde, here thankes, wilne to be there.
To fighte for a lady; *benedicite!*
It were a lusty sighte for to see.
And right so ferden they with Palamon.
With him ther wente knyghtes many oon; 1260
Som wol ben armed in an habergoun,
In a brest-plat and in a light gypoun;
And somme woln have a peyre plates large;
And somme woln have a Pruce scheld, or a targe;
Somme woln been armed on here legges weel, 1265
And have an ax, and somme a mace of steel.
Ther nys no newe gyse, that it nas old.
Armed were they, as I have you told,
Everich after his opinioun.
Ther maistow sen comyng with Palamoun 1270
Ligurge himself, the grete kyng of Trace;
Blak was his berd, and manly was his face.
The cercles of his eyen in his heed
They gloweden bytwixe yelwe and reed;
And lik a griffoun lokede he aboute, 1275
With kempe heres on his browes stowte;
His lymes greete, his brawnes harde and stronge,
His schuldres broode, his armes rounde and longe.
And as the gyse was in his contré,
Ful heye upon a char of gold stood he, 1280
With foure white boles in the trays.
Instede of cote armure over his harnays,
With nayles yelwe, and brighte as eny gold,
He hadde a beres skyn, col-blak, for-old.

His longe heer was kembd byhynde his bak, 1285
As eny ravens fether it schon for-blak.
A wrethe of gold arm-gret, of huge wighte,
Upon his heed, set ful of stoones brighte,
Of fyne rubies and of dyamauntz.
Aboute his char ther wenten white alauntz, 1290
Twenty and mo, as grete as eny steer,
To hunten at the lyoun or the deer,
And folwede him, with mosel faste i-bounde,
Colers of golde, and torettz fyled rounde.
An hundred lordes hadde he in his route 1295
Armed ful wel, with hertes sterne and stoute.
With Arcita, in stories as men fynde,
The grete Emetreus, the kyng of Ynde,
Uppon a steede bay, trapped in steel,
Covered with cloth of gold dyapred wel, 1300
Cam rydyng lyk the god of armes, Mars.
His coote armure was of cloth of Tars,
Cowched with perles whyte and rounde and grete.
His sadel was of brend gold newe ybete;
A mantelet upon his schuldre hangyng 1305
Bret-ful of rubies reede, as fir sparclyng.
His crispe heer lik rynges was i-ronne,
And that was *y*elwe, and gliteryng as the sonne.
His nose was heigh, his eyen bright cytryn,
His lippes rounde, his colour was sangwyn, 1310
A fewe freknes in his face y-spreynd,
Betwixe *y*elwe and somdel blak y-meynd,
And as a lyoun he his lokyng caste.
Of fyve and twenty *y*eer his age I caste.
His berd was wel bygonne for to sprynge; 1315
His voys was as a trumpe thunderynge.
Upon his heed he werede of laurer grene
A garlond freisch and lusty for to sene.
Upon his hond he bar for his deduyt

An egle tame, as eny lylie whyt. 1320
An hundred lordes hadde he with him ther,
Al armed sauf here hedes in here ger,
Ful richely in alle maner thinges.
For trusteth wel, that dukes, erles, kynges,
Were gadred in this noble companye, 1325
For love, and for encres of chivalrye.
Aboute this kyng ther ran on every part
Ful many a tame lyoun and lepart.
And in this wise thise lordes alle and some
Been on the Sonday to the cité come 1330
Aboute prime, and in the toun alight.
This Theseus, this duk, this worthy knight,
Whan he hadde brought hem into his cité,
And ynned hem, everich at his degré
He festeth hem, and doth so gret labour 1335
To esen hem, and don hem al honour,
That *y*it men wene that no mannes wyt
Of non estat ne cowde amenden it.
The mynstralcye, the servyce at the feste,
The grete *y*iftes to the moste and leste, 1340
The riche aray of Theseus paleys,
Ne who sat first ne last upon the deys,
What ladies fayrest ben or best daunsynge,
Or which of hem can daunce best and singe,
Ne who most felyngly speketh of love; 1345
What haukes sitten on the perche above,
What houndes liggen on the floor adoun:
Of al this make I now no mencioun,
But of theffect; that thinketh me the beste;
Now comth the poynt, and herkneth if *y*ou leste. 1350
The Sonday night, or day bigan to springe,
When Palamon the larke herde synge,
Although it nere nought day by houres tuo,
*Y*it sang the larke, and Palamon also

With holy herte, and with an heih corage 1355
He roos, to wenden on his pilgrymage
Unto the blisful Citherea benigne,
I mene Venus, honorable and digne.
And in hire hour he walketh forth a paas
Unto the lystes, ther hire temple was, 1360
And doun he kneleth, and, with humble cheere
And herte sore, he seide as *ye* schul heere.
'Faireste of faire, O lady myn Venus,
Doughter of Jove, and spouse to Vulcanus,
Thou gladere of the mount of Citheroun, 1365
For thilke love thou haddest to Adeoun
Have pité of my bittre teeres smerte,
And tak myn humble prayere to thin herte.
Allas! I ne have no langage to telle
Theffectes ne the tormentz of myn helle; 1370
Myn herte may myn harmes nat bewreye;
I am so confus, that I can not seye.
But mercy, lady brighte, that knowest wele
My thought, and seest what harmes that I fele,
Considre al this, and rewe upon my sore, 1375
As wisly as I schal for evermore,
Emforth my might, thi trewe servaunt be,
And holden werre alway with chastité;
That make I myn avow, so *ye* me helpe.
I kepe nat of armes for to *ye*lpe. 1380
Ne I ne aske nat to-morwe to have victorie,
Ne renoun in this caas, ne veyne glorie
Of pris of armes, blowen up and doun,
But I wolde have fully possessioun
Of Emelye, and dye in thi servise; 1385
Fynd thou the maner how, and in what wyse
I recche nat, but it may better be,
To have victorie of him, or he of me,
So that I have my lady in myn armes.

For though so be that Mars is god of armes, 1390
Youre vertu is so gret in heven above,
That if you list I schal wel han my love.
Thy temple wol I worschipe everemo,
And on thin auter, wher I ryde or go,
I wol don sacrifice, and fyres beete. 1395
And if ye wol nat so, my lady sweete,
Than praye I the, to morwe with a spere
That Arcita me thurgh the herte bere.
Thanne rekke I nat, whan I have lost my lyf,
Though that Arcite wynne hire to his wyf. 1400
This is theffect and ende of my prayere,
Yif me my love, thou blisful lady deere.'
Whan thorisoun was doon of Palamon,
His sacrifice he dede, and that anoon
Ful pitously, with alle circumstances, 1405
Al telle I nat as now his observances.
But atte laste the statu of Venus schook,
And made a signe, wherby that he took
That his prayere accepted was that day.
For though the signe schewede a delay, 1410
Yet wiste he wel that graunted was his boone;
And with glad herte he wente him hom ful soone.
The thridde hour inequal that Palamon
Bigan to Venus temple for to goon,
Up roos the sonne, and up roos Emelye, 1415
And to the temple of Diane gan sche hye.
Hire maydens, that sche thider with hire ladde,
Ful redily with hem the fyr they hadde,
Thencens, the clothes, and the remenant al
That to the sacrifice longen schal; 1420
The hornes fulle of meth, as was the gyse;
Ther lakkede nought to don hire sacrifise.
Smokyng the temple, ful of clothes faire,
This Emelye with herte debonaire

Hire body wessch with water of a welle; 1425
But how sche dide hire rite I dar nat telle,
But it be eny thing in general;
And *y*et it were a game to heren al;
To him that meneth wel it were no charge:
But it is good a man be at his large. 1430
Hire brighte heer was kempt, untressed al;
A corone of a grene ok cerial
Upon hire heed was set ful faire and meete.
Tuo fyres on the auter gan sche beete,
And dide hire thinges, as men may biholde 1435
In Stace of Thebes, and thise bokes olde.
Whan kynled was the fyr, with pitous cheere
Unto Dyane sche spak, as *y*e may heere.
'O chaste goddesse of the woodes greene,
To whom bothe heven and erthe and see is seene, 1440
Queen of the regne of Pluto derk and lowe,
Goddesse of maydens, that myn herte hast knowe
Ful many a yeer, and woost what I desire,
As keep me fro thi vengeaunce and thin yre,
That Atheon aboughte trewely: 1445
Chaste goddesse, wel wost thou that I
Desire to ben a mayden al my lyf,
Ne nevere wol I be no love ne wyf.
I am, thou wost, *y*it of thi companye,
A mayde, and love huntyng and venerye, 1450
And for to walken in the woodes wylde,
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Now help me, lady, syth *y*e may and kan,
For tho thre formes that thou hast in the. 1455
And Palamon, that hath such love to me,
And eek Arcite, that loveth me so sore,
This grace I praye the withouten more,
As sende love and pees betwixe hem two;

And fro me torne awey here hertes so, 1460
That al here hoote love, and here desir,
And al here bisy torment, and here fyr
Be queynt, or turned in another place;
And if so be thou wolt do me no grace,
Or if my destyne be schapen so, 1465
That I schal needes have on of hem two,
As sende me him that most desireth me.
Bihold, goddesse of clene chastité,
The bittre teeres that on my cheekes falle.
Syn thou art mayde, and kepere of us alle, 1470
My maydenhode thou kepe and wel conserve,
And whil I lyve a mayde I wil the serve.'
The fyres brenne upon the auter cleere,
Whil Emelye was thus in hire preyere;
But sodeinly sche saugh a sighte queynte, 1475
For right anon on of the fyres queynte,
And quykede agayn, and after that anon
That other fyr was queynt, and al agon;
And as it queynte, it made a whistelyng,
As doth a wete brond in his brennyng. 1480
And at the brondes ende out-ran anoon
As it were bloody dropes many oon;
For which so sore agast was Emelye,
That sche was wel neih mad, and gan to crie,
For sche ne wiste what it signifyede; 1485
But oonly for the feere thus sche cryede
And wep, that it was pité for to heere.
And therwithal Dyane gan appeere,
With bowe in hond, right as an hunteresse,
And seyde: 'Doughter, stynt thyn hevynesse. 1490
Among the goddes hye it is affermed,
And by eterne word write and confermed,
Thou schalt ben wedded unto oon of tho
That han for the so moche care and wo;

But unto which of hem I may nat telle. 1495
Farwel, for I ne may no lenger dwelle.
The fyres which that on myn auter brenne
Schuln the declaren, or that thou go henne,
Thyn aventure of love, as in this caas.'
And with that word, the arwes in the caas 1500
Of the goddesse clatren faste and rynge,
And forth sche wente, and made a vanysschynge,
For which this Emelye astoneyd was,
And seide, 'What amounteth this, allas!
I putte me in thy proteccioun, 1505
Dyane, and in thi disposicioun.'
And hoom sche goth anon the nexte waye.
This is theffect, ther nys no more to saye.
The nexte houre of Mars folwynge this,
Arcite unto the temple walked is 1510
Of fierse Mars, to doon his sacrifise,
With alle the rites of his payen wise.
With pitous herte and heih devocioun,
Right thus to Mars he sayde his orisoun:
'O stronge god, that in the regnes colde 1515
Of Trace honoured art and lord y-holde,
And hast in every regne and every londe
Of armes al the bridel in thyn honde,
And hem fortunest as the lust devyse,
Accept of me my pitous sacrifise. 1520
If so be that my youthe may deserve,
And that my might be worthi for to serve
Thy godhede that I may ben on of thine,
Then praye I the to rewe upon my pyne.
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For thilke sorwe that was in thin herte,
Have reuthe as wel upon my peynes smerte.
I am *y*ong and unkonnyng, as thou wost, 1535
And, as I trowe, with love offended most,
That evere was eny lyves creature;
For sche, that doth me al this wo endure,
Ne rekketh nevere wher I synke or fleete.
And wel I woot, or sche me mercy heete, 1540
I moot with strengthe wynne hire in the place;
And wel I wot, withouten help or grace
Of the, ne may my strengthe noughte avayle.
Then help me, lord, to-morwe in my batayle,
For thilke fyr that whilom brente the, 1545
As wel as thilke fir now brenneth me;
And do that I to-morwe have victorie.
Myn be the travaile, and thin be the glorie.
Thy soverein temple wol I most honouren
Of any place, and alway most labouren 1550
In thy plesaunce and in thy craftes stronge.
And in thy temple I wol my baner honge,
And alle the armes of my companye;
And evermore, unto that day I dye,
Eterne fyr I wol biforn the fynde. 1555
And eek to this avow I wol me bynde:
My berd, myn heer that hangeth longe adoun,
That nevere *y*it ne felte offensioun
Of rasour ne of schere, I wol the *y*ive,
And be thy trewe servaunt whil I lyve. 1560
Now lord, have rowthe uppon my sorwes sore,
*Y*if me the victorie, I aske the no more.'
The preyere stynte of Arcita the stronge,
The rynges on the temple dore that honge,

And eek the dores, clatereden ful faste, 1565
Of which Arcita somwhat hym agaste.
The fyres brende upon the auter brighte,
That it gan al the temple for to lighte;
And swote smel the ground anon up*y*af,
And Arcita anon his hand up-haf, 1570
And more encens into the fyr he caste,
With othre rites mo; and atte laste
The statu of Mars bigan his hauberk rynge.
And with that soun he herde a murmurynge
Ful lowe and dym, that sayde thus, 'Victorie.' 1575
For which he *y*af to Mars honour and glorie.
And thus with joye, and hope wel to fare,
Arcite anoon unto his inne is fare,
As fayn as foul is of the brighte sonne.
And right anon such stryf ther is bygonne 1580
For thilke grauntyng, in the heven above,
Bitwixe Venus the goddesse of love,
And Mars the sterne god armypotente,
That Jupiter was busy it to stente;
Til that the pale Saturnus the colde, 1585
That knew so manye of aventures olde,
Fond in his olde experiens an art,
That he ful sone hath plesed every part.
As soth is sayd, eelde hath gret avantage,
In eelde is bothe wisdom and usage; 1590
Men may the olde at-renne, but nat at-rede.
Saturne anon, to stynte stryf and drede,
Al be it that it is agayns his kynde,
Of al this stryf he gan remedy fynde.
'My deere dou*gh*ter Venus,' quod Saturne, 1595
'My cours, that hath so wyde for to turne,
Hath more power than woot eny man.
Myn is the drenchyng in the see so wan;
Myn is the prisoun in the derke cote;

Myn is the strangle and hangyng by the throte; 1600
The murmure, and the cherles rebellyng,
The groyning, and the pryvé empoysonyng;
I do vengeance and pleyn correctioun,
Whiles I dwelle in signe of the lyoun.
Myn is the ruyne of the hihe halles, 1605
The fallyng of the toures and the walles
Upon the mynour or the carpenter.
I slowh Sampsoun in schakyng the piler.
And myne ben the maladies colde,
The derke tresoun, and the castes olde; 1610
Myn lokyng is the fader of pestilence.
Now wep nomore, I schal don diligence
That Palamon, that is thyn owne knight,
Schal have his lady, as thou hast him hight.
Though Mars schal helpe his knight, yet natheles 1615
Bitwixe *y*ou ther moot som tyme be pees,
Al be *y*e nought of oo complexioun,
That causeth al day such divisioun.
I am thi ayel, redy at thy wille;
Wep thou nomore, I wol thi lust fulfille.' 1620
Now wol I stynten of the goddes above,
Of Mars, and of Venus goddesse of love,
And telle *y*ou, as pleinly as I can,
The grete effect for which that I bigan.
Gret was the feste in Athenes that day, 1625
And eek the lusty sesoun of that May
Made every wight to ben in such plesaunce,
That al that Monday jousten they and daunce,
And spenden hit in Venus heigh servise.
But by the cause that they schulde arise 1630
Erly for to seen the grete fight,
Unto their reste wente they at nyght.
And on the morwe whan that day gan sprynge,
Of hors and herneys noyse and clateryngе

Ther was in the hostelryes al aboute;
And to the paleys rood ther many a route
Of lordes, upon steedes and palfreys.
Ther mayst thou seen devysyng of herneys
So uncowth and so riche, and wrought so wel
Of goldsmithry, of browdyng, and of steel;
The scheldes brighte, testers, and trappures;
Gold-beten helmes, hauberkes, cote-armures;
Lordes in paramentz on here courseres,
Knightes of retenu, and eek squyeres
Naylyng the speres, and helmes bokelyng,
Giggyng of scheeldes, with layneres lasyng;
Ther as need is, they were nothing ydel;
The fomy steedes on the golden bridel
Gnawyng, and faste the armurers also
With fyle and hamer prikyng to and fro;
Yemen on foote, and communes many oon
With schorte staves, thikke as they may goon;
Pypes, trompes, nakers, and clariounes,
That in the bataile blowe bloody sownes;
The paleys ful of peples up and doun,
Heer thre, ther ten, holdyng here questioun,
Dyvynyng of thise Thebane knightes two.
Somme seyden thus, somme seyde it schal be so;
Somme heelde with him with the blake berd,
Somme with the balled, somme with the thikke herd;
Somme sayde he lokede grym and he wolde fighte;
He hath a sparth of twenti pound of wighte.
Thus was the halle ful of devynynge,
Longe after that the sonne gan to springe.
The grete Theseus that of his sleep awaked
With menstralcye and noyse that was maked,
Held *y*it the chambre of his paleys riche,
Til that the Thebane knyghtes bothe i-liche
Honoured weren into the paleys fet.

Duk Theseus was at a wyndow set, 1670
Arayed right as he were a god in trone.
The peple preseth thider-ward ful sone
Him for to seen, and doon heigh reverence,
And eek to herkne his hest and his sentence.
An herowd on a skaffold made an hoo, 1675
Til al the noyse of the peple was i-doo;
And whan he sawh the peple of noyse al stille,
Tho schewede he the mighty dukes wille.
'The lord hath of his heih discrecioun
Considered, that it were destruccioun 1680
To gentil blood, to fighten in the gyse
Of mortal bataille now in this emprise;
Wherfore to schapen that they schuln not dye,
He wol his firste purpos modifye.
No man therfore, up peyne of los of lyf, 1685
No maner schot, ne pollax, ne schort knyf
Into the lystes sende, or thider brynge;
Ne schort swerd for to stoke, with point bytynge,
No man ne drawe, ne bere by his side.
Ne noman schal unto his felawe ryde 1690
But oon cours, with a scharpe ygrounde spere;
Foyne if him lust on foote, himself to were.
And he that is at meschief, schal be take,
And nat slayn, but be brought unto the stake,
That schal ben ordeyned on eyther syde; 1695
But thider he schal by force, and ther abyde.
And if so falle, the cheventein be take
On eyther side, or elles sle his make,
No lenger schal the turneynge laste.
God spede *y*ou; go forth and ley on faste. 1700
With long swerd and with mace fi*gh*t your fille.
Goth now *y*oure way; this is the lordes wille.'
The voice of peple touchede the heven,
So lowde cride thei with mery steven:

'God save such a lord that is so good, 1705
He wilneth no destruccioun of blood!'
Up gon the trompes and the melodye.
And to the lystes ryt the companye
By ordynaunce, thurghout the cité large,
Hangyng with cloth of gold, and not with sarge. 1710
Ful lik a lord this noble duk gan ryde,
These tuo Thebanes upon eyther side;
And after rood the queen, and Emelye,
And after that another companye,
Of oon and other after here degré. 1715
And thus they passen thurghout the cité,
And to the lystes come thei by tyme.
It nas not of the day *y*et fully pryme,
Whan set was Theseus ful riche and hye,
Ypolita the queen and Emelye, 1720
And other ladyes in degrees aboute.
Unto the seetes preseth al the route;
And west-ward, thurgh the *y*ates under Marte,
Arcite, and eek the hundred of his parte,
With baner red ys entred right anoon; 1725
And in that selve moment Palamon
Is under Venus, est-ward in that place,
With baner whyt, and hardy cheere and face.
In al the world, to seeken up and doun,
So evene withouten variacioun, 1730
Ther nere suche companyes tweye.
For ther nas noon so wys that cowthe seye,
That any hadde of other avauntage
Of worthinesse, ne of estaat, ne age,
So evene were they chosen for to gesse. 1735
And in two renges faire they hem dresse.
And whan here names rad were everychon,
That in here nombre gile were ther noon,
Tho were the *y*ates schet, and cried was lowde:

'Doth now *y*our devoir, *y*onge knightes proude!' 1740
The heraldz lafte here prikyng up and doun;
Now ryngen trompes loude and clarioun;
Ther is nomore to sayn, but west and est
In gon the speres ful sadly in arest;
In goth the scharpe spore into the side. 1745
Ther seen men who can juste, and who can ryde;
Ther schyveren schaftes upon scheeldes thykke;
He feeleth thurgh the herte-spon the prikke.
Up springen speres twenty foot on highte;
Out goon the swerdes as the silver brighte. 1750
The helmes thei to-hewen and to-schrede;
Out brest the blood, with sterne stremes reede.
With mighty maces the bones thay to-breste.
He thurgh the thikkeste of the throng gan threste.
Ther stomblen steedes stronge, and doun goon alle. 1755
He rolleth under foot as doth a balle.
He foyneth on his feet with a tronchoun,
And he him hurtleth with his hors adoun.
He thurgh the body is hurt, and siththen take
Maugre his heed, and brou*gh*t unto the stake, 1760
As forward was, right ther he moste abyde.
Another lad is on that other syde.
And som tyme doth hem Theseus to reste,
Hem to refreissche, and drinken if hem leste.
Ful ofte a-day han thise Thebanes twoo 1765
Togidre y-met, and wrought his felawe woo;
Unhorsed hath ech other of hem tweye.
Ther nas no tygre in the vale of Galgopheye,
Whan that hire whelpe is stole, whan it is lite,
So cruel on the hunte, as is Arcite 1770
For jelous herte upon this Palamon:
Ne in Belmarye ther nis so fel lyoun,
That hunted is, or for his hunger wood,
Ne of his prey desireth so the blood,

As Palamon to slen his foo Arcite. 1775
The jelous strokes on here helmes byte;
Out renneth blood on bothe here sides reede.
Som tyme an ende ther is of every dede;
For er the sonne unto the reste wente,
The stronge kyng Emetreus gan hente 1780
This Palamon, as he faught with Arcite,
And made his swerd depe in his fleissch to byte;
And by the force of twenti is he take
Unyolden, and i-drawe unto the stake.
And in the rescous of this Palamon 1785
The stronge kyng Ligurge is born adoun;
And kyng Emetreus for al his strengthe
Is born out of his sadel a swerdes lengthe,
So hitte him Palamon er he were take;
But al for nought, he was brought to the stake. 1790
His hardy herte mighte him helpe nought;
He moste abyde whan that he was caught,
By force, and eek by composicioun.
Who sorweth now but woful Palamoun,
That moot nomore gon agayn to fighte? 1795
And whan that Theseus hadde seen this sighte,
Unto the folk that foughten thus echon
He cryde, 'Hoo! nomore, for it is doon!
I wol be trewe juge, and nou*gh*t partye.
Arcyte of Thebes schal have Emelye, 1800
That by his fortune hath hire faire i-wonne.'
Anoon ther is a noyse of people bygonne
For joye of this, so lowde and heye withalle,
It semede that the listes scholde falle.
What can now fayre Venus doon above? 1805
What seith sche now? what doth this queen of love?
But wepeth so, for wantyng of hire wille,
Til that hire teeres in the lystes fille;
Sche seyde: 'I am aschamed douteles.'

Saturnus seyde: 'Dou*gh*ter, hold thy pees. 1810
Mars hath his wille, his knight hath al his boone,
And by myn heed thou schalt ben esed soone.'
The trompes with the lowde mynstralcye,
The herawdes, that ful lowde *y*olle and crye,
Been in here wele for joye of daun Arcyte. 1815
But herkneth me, and stynteth now a lite,
Which a miracle ther bifel anoon.
This fierse Arcyte hath of his helm ydoon,
And on a courser for to schewe his face,
He priketh endelonge the large place, 1820
Lokyng upward upon his Emelye;
And sche agayn him caste a frendlych ey*gh*e,
(For wommen, as to speken in comune,
Thay folwen al the favour of fortune)
And sche was al his cheere, as in his herte. 1825
Out of the ground a fyr infernal sterte,
From Pluto sent, at request of Saturne,
For which his hors for feere gan to turne,
And leep asyde, and foundrede as he leep;
And or that Arcyte may taken keep, 1830
He pighte him on the pomel of his heed,
That in the place he lay as he were deed,
His brest to-brosten with his sadel-bowe.
As blak he lay as eny col or crowe,
So was the blood y-ronnen in his face. 1835
Anon he was y-born out of the place
With herte soor, to Theseus paleys.
Tho was he corven out of his harneys,
And in a bed y-brought ful faire and blyve,
For he was *y*it in memory and on lyve, 1840
And alway crying after Emelye.
Duk Theseus, with all his companye,
Is comen hom to Athenes his cité,
With alle blysse and gret solempnité.

Al be it that this aventure was falle, 1845
He nolde nought disconforten hem alle.
Men seyde eek, that Arcita schal nought dye,
He schal ben heled of his maladye.
And of another thing they were as fayn,
That of hem alle was ther noon y-slayn, 1850
Al were they sore hurt, and namely oon,
That with a spere was thirled his brest boon.
To othre woundes, and to broken armes,
Some hadde salves, and some hadde charmes,
Fermacyes of herbes, and eek save 1855
They dronken, for they wolde here lymes have.
For which this noble duk, as he wel can,
Conforteth and honoureth every man,
And made revel al the longe night,
Unto the straunge lordes, as was right. 1860
Ne ther was holden no disconfytyng,
But as a justes or a turneying;
For sothly ther was no disconfiture,
For fallynge nis not but an aventure;
Ne to be lad with fors unto the stake 1865
Unyolden, and with twenty knightes take,
O persone allone, withouten moo,
And haried forth by arme, foot, and too,
And eek his steede dryven forth with staves,
With footmen, bothe *y*emen and eek knaves, 1870
It nas aretted him no vyleinye,
Ther may no man clepe it no cowardye.
For which anon Duk Theseus leet crie,
To stynten alle rancour and envye,
The gree as wel of o syde as of other, 1875
And either side ylik as otheres brother;
And *y*af hem *y*iftes after here degré,
And fully heeld a feste dayes thre;
And conveyede the kynges worthily

Out of his toun a journee largely. 1880
And hom wente every man the righte way.
Ther was no more, but 'Farwel, have good day!'
Of this bataylle I wol no more endite,
But speke of Palamon and of Arcyte.
Swelleth the brest of Arcyte, and the sore 1885
Encresceth at his herte more and more.
The clothred blood, for eny leche-craft,
Corrumpeth, and is in his bouk i-laft,
That nother veyne blood, ne ventusyng,
Ne drynke of herbes may ben his helpyng. 1890
The vertu expulsif, or animal,
Fro thilke vertu cleped natural,
Ne may the venym voyde, ne expelle.
The pypes of his longes gan to swelle,
And every lacerte in his brest adoun 1895
Is schent with venym and corrupcioun.
Him gayneth nother, for to gete his lyf,
Vomyt upward, ne dounward laxatif;
Al is to-brosten thilke regioun,
Nature hath now no dominacioun, 1900
And certeynly ther nature wil not wirche,
Farwel phisik; go ber the man to chirche.
This al and som, that Arcyta moot dye.
For which he sendeth after Emelye,
And Palamon, that was his cosyn deere. 1905
Than seyde he thus, as *ye* schul after heere.
'Naught may the woful spirit in myn herte
Declare a poynt of alle my sorwes smerte
To *you*, my lady, that I love most;
But I byquethe the service of my gost 1910
To *you* aboven every creature,
Syn that my lyf ne may no lenger dure.
Allas, the woo! allas, the peynes stronge,
That I for *you* have suffred, and so longe!

Allas, the deth! alas, myn Emelye! 1915
Allas, departyng of our companye!
Allas, myn hertes queen! allas, my wyf!
Myn hertes lady, endere of my lyf!
What is this world? what asken men to have?
Now with his love, now in his colde grave 1920
Allone withouten eny companye.
Farwel, my swete foo! myn Emelye!
And softe tak me in *y*oure armes tweye,
For love of God, and herkneth what I seye.
I have heer with my cosyn Palamon 1925
Had stryf and rancour many a day i-gon,
For love of *y*ow, and for my jelousie.
And Jupiter so wis my sowle gye,
To speken of a servaunt proprely,
With alle circumstaunces trewely, 1930
That is to seyn, truthe, honour, and knighthede,
Wysdom, humblesse, estaat, and hey kynrede,
Fredom, and al that longeth to that art,
So Jupiter have of my soule part,
As in this world right now ne knowe I non 1935
So worthy to be loved as Palamon,
That serveth *y*ou, and wol don al his lyf.
And if that evere *y*e schul ben a wyf,
For*y*et not Palamon, the gentil man.'
And with that word his speche faile gan; 1940
For fro his feete up to his brest was come
The cold of deth, that hadde him overcome.
And yet moreover in his armes twoo
The vital strengthe is lost, and al agoo.
Only the intellect, withouten more, 1945
That dwellede in his herte sik and sore,
Gan faylen, when the herte felte deth,
Dusken his eyghen two, and fayleth breth.
But on his lady *y*it caste he his ye;

His laste word was, 'Mercy, Emelye!' 1950
His spiryt chaungede hous, and wente ther,
As I cam nevere, I can nat tellen wher.
Therfore I stynte, I nam no dyvynistre;
Of soules fynde I not in this registre,
Ne me ne list thilke opynyouns to telle 1955
Of hem, though that thei writen wher they dwelle.
Arcyte is cold, ther Mars his soule gye;
Now wol I speke forth of Emelye.
Shrighte Emelye, and howleth Palamon,
And Theseus his suster took anon 1960
Swownyng, and bar hire fro the corps away.
What helpeth it to taryen forth the day,
To tellen how sche weep bothe eve and morwe?
For in swich caas wommen can han such sorwe,
Whan that here housbonds ben from hem ago, 1965
That for the more part they sorwen so,
Or elles fallen in such maladye,
That atte laste certeynly they dye.
Infynyte been the sorwes and the teeres
Of olde folk, and folk of tendre yeeres; 1970
For him ther weepeth bothe child and man
In al the toun, for deth of this Theban;
So gret a wepyng was ther noon certayn,
Whan Ector was i-brought, al freissh i-slayn,
To Troye; allas! the pite that was ther, 1975
Cracchyng of cheekes, rending eek of heer.
'Why woldest thou be deed,' thise wommen crye,
'And haddest gold ynowgh, and Emelye?'
No man ne mighte gladen Theseus,
Savyng his olde fader Egeus, 1980
That knew this worldes transmutacioun,
As he hadde seen it tornen up and doun,
Joye after woo, and woo after gladnesse:
And schewede hem ensamples and liknesse.

'Right as ther deyde never man,' quod he, 1985
'That he ne lyvede in erthe in som degree,
Right so ther lyvede nevere man,' he seyde,
'In al this world, that som tyme he ne deyde.
This world nys but a thurghfare ful of woo,
And we ben pilgryms, passyng to and froo; 1990
Deth is an ende of every worldly sore.'
And over al this *y*it seide he mochel more
To this effect, ful wysly to enhorte
The peple, that they schulde hem reconforte.
Duk Theseus, with al his busy cure, 1995
Cast now wher that the sepulture
Of good Arcyte may best y-maked be,
And eek most honourable in his degré.
And atte laste he took conclusioun,
That ther as first Arcite and Palamon 2000
Hadden for love the bataille hem bytwene,
That in that selve grove, soote and greene,
Ther as he hadde his amorous desires,
His compleynt, and for love his hoote fyres,
He wolde make a fyr, in which thoffice 2005
Of funeral he mighte al accomplice;
And leet comaunde anon to hakke and hewe
The okes olde, and leye hem on a rewe
In culpouns wel arrayed for to brenne.
His officers with swifte feet they renne, 2010
And ryde anon at his comaundement.
And after this, Theseus hath i-sent
After a beer, and it al overspradde
With cloth of gold, the richeste that he hadde.
And of the same sute he cladde Arcyte; 2015
Upon his hondes hadde he gloves white;
Eek on his heed a croune of laurer grene,
And in his hond a swerd ful bright and kene.
He leyde him bare the visage on the beere,

Therwith he weep that pité was to heere. 2020
And for the people schulde seen him alle,
Whan it was day he broughte hem to the halle,
That roreth of the crying and the soun.
Tho cam this woful Theban Palamoun,
With flotery berd, and ruggy asshy heeres, 2025
In clothes blake, y-dropped al with teeres;
And, passyng other of wepyng, Emelye,
The rewfulleste of al the companye.
In as moche as the service schulde be
The more noble and riche in his degré, 2030
Duk Theseus leet forth thre steedes brynge,
That trapped were in steel al gliterynge,
And covered with the armes of dan Arcyte.
Upon thise steedes, that weren grete and white,
Ther seeten folk, of which oon bar his scheeld, 2035
Another his spere up in his hondes heeld;
The thridde bar with him his bowe Turkeys,
Of brend gold was the caas and eek the herneys;
And riden forth a paas with sorweful chere
Toward the grove, as ye schul after heere. 2040
The nobleste of the Grekes that ther were
Upon here schuldres carieden the beere,
With slake paas, and eyghen reede and wete,
Thurghout the cité, by the maister streete,
That sprad was al with blak, and wonder hye 2045
Right of the same is al the strete i-wrye.
Upon the right hond wente olde Egeus,
And on that other syde duk Theseus,
With vessels in here hand of gold wel fyn,
Al ful of hony, mylk, and blood, and wyn; 2050
Eek Palamon, with ful gret companye;
And after that com woful Emelye,
With fyr in hond, as was that time the gyse,
To do thoffice of funeral servise.

Hey*gh* labour, and ful gret apparailyng 2055
Was at the service and the fyr makyng,
That with his grene top the heven raughte,
And twenty fadme of brede tharmes straughte;
This is to seyn, the boowes were so brode.
Of stree first ther was leyd ful many a loode. 2060
But how the fyr was maked up on hightc,
And eek the names how the trees hightc,
As ook, fyr, birch, asp, alder, holm, popler,
Wilwe, elm, plane, assch, box, chesteyn, lynde, laurer,
Maple, thorn, beech, hasel, ewe, wyppyltre, 2065
How they weren feld, schal nou*gh*t be told for me;
Ne how the goddes ronnen up and doun,
Disheryt of here habitacioun,
In which they woneden in rest and pees,
Nymphes, Faunes, and Amadrydes; 2070
Ne how the beestes and the briddes alle
Fledden for feere, whan the woode was falle;
Ne how the ground agast was of the lighte,
That was nought wont to seen the sonne brighte;
Ne how the fyr was couched first with stree, 2075
And thanne with drye stykkes cloven a three,
And thanne with grene woode and spicerie,
And thanne with cloth of gold and with perrye,
And gerlandes hangyng with ful many a flour,
The myrre, thensens with al so greet odour; 2080
Ne how Arcyte lay among al this,
Ne what richesse aboute his body is;
Ne how that Emely, as was the gyse,
Putte in the fyr of funeral servise;
Ne how she swownede when men made the fyr, 2085
Ne what sche spak, ne what was hire desir;
Ne what jewels men in the fyr tho caste,
Whan that the fyr was gret and brente faste;
Ne how summe caste here scheeld, and summe here spere,

And of here vestimentz, which that they were, 2090
And cuppes ful of wyn, and mylk, and blood,
Into the fyr, that brente as it were wood;
Ne how the Grekes with an huge route
Thre tymes ryden al the fyr aboute
Upon the lefte hond, with an heih schoutyng, 2095
And thries with here speres clateryng;
And thries how the ladyes gonne crye;
Ne how that lad was hom-ward Emelye;
Ne how Arcyte is brent to aschen colde;
Ne how that liche-wake was y-holde 2100
Al thilké night, ne how the Grekes pleyè
The wake-pleyes, ne kepe I nat to seye;
Who wrastleth best naked, with oyle enoynt,
Ne who that bar him best in no disjoynt.
I wol not tellen eek how that they goon 2105
Hom til Athenes whan the pley is doon.
But schortly to the poynt than wol I wende,
And maken of my longe tale an ende.
By processe and by lengthe of certeyn yeres
Al stynted is the mornyng and the teeres 2110
Of Grekes, by oon general assent.
Than semede me ther was a parlement
At Athenes, on a certeyn poynt and cas;
Among the whiche poyntes yspoken was
To han with certeyn contrees alliaunce, 2115
And han fully of Thebans obeissaunce.
For which this noble Theseus anon
Let senden after gentil Palamon,
Unwist of him what was the cause and why;
But in his blake clothes sorwefully 2120
He cam at his comaundement in hye.
Tho sente Theseus for Emelye.
Whan they were set, and husst was al the place,
And Theseus abyden hadde a space

Or eny word cam fro his wyse brest, 2125
His eyen sette he ther as was his lest,
And with a sad visage he sykede stille,
And after that right thus he seide his wille.
'The firste moevere of the cause above,
Whan he first made the fayre cheyne of love, 2130
Gret was theffect, and heigh was his entente;
Wel wiste he why, and what therof he mente;
For with that faire cheyne of love he bond
The fyr, the eyr, the water, and the lond
In certeyn boundes, that they may not flee; 2135
That same prynce and moevere eek,' quod he,
'Hath stabled, in this wrecchede world adoun,
Certeyne dayes and duracioun
To alle that ben engendred in this place,
Over the whiche day they may nat pace, 2140
Al mowe they *y*it tho dayes wel abregge;
Ther needeth non auctorité tallegge;
For it is preved by experience,
But that me lust declare my sentence.
Than may men by this ordre wel discerne, 2145
That thilke moevere stable is and eterne.
Wel may men knowe, but it be a fool,
That every part deryveth from his hool.
For nature hath nat take his bygynnyng
Of no partye ne cantel of a thing, 2150
But of a thing that parfyt is and stable,
Descendyng so, til it be corumpable.
And therfore of his wyse purveaunce
He hath so wel biset his ordenaunce,
That spices of thinges and progressiouns 2155
Schullen endure by successiouns,
And nat eterne be withoute lye:
This maistow understande and sen at eye.
'Lo the ook, that hath so long a norisschynge

Fro tyme that it gynneth first to springe, 2160
And hath so long a lyf, as we may see,
Yet atte laste wasted is the tree.
'Considereth eek, how that the harde stoon
Under oure feet, on which we trede and goon,
Ȝit wasteth it, as it lith by the weye. 2165
The brode ryver som tyme wexeth dreye.
The grete townes seen we wane and wende.
Then may *ye* see that al this thing hath ende.
'Of man and womman sen we wel also,
That nedes in oon of thise termes two, 2170
That is to seyn, in youthe or elles age,
He moot ben deed, the kyng as schal a page;
Som in his bed, som in the deepe see,
Som in the large feeld, as men may se.
Ther helpeth naught, al goth that ilke weye. 2175
Thanne may I seyn that al this thing moot deye.
What maketh this but Jupiter the kyng?
The which is prynce and cause of alle thing,
Convertyng al unto his propre welle,
From which it is dereyved, soth to telle. 2180
And here agayns no creature on lyve
Of no degré avayleth for to stryve.
Than is it wisdom, as it thinketh me,
To maken vertu of necessité
And take it wel, that we may nat eschewe, 2185
And namelyche that to us alle is dewe.
And who so gruccheth aught, he doth folye,
And rebel is to him that al may gye.
And certeynly a man hath most honour
To deyen in his excellence and flour, 2190
Whan he is siker of his goode name.
Than hath he doon his freend, ne him, no schame,
And gladder oughte his freend ben of his deth,
Whan with honour up *y*olden is his breth,

Thanne whan his name appalled is for age; 2195
For al forgeten is his vasselage.
Thanne is it best, as for a worthi fame,
To dyen whan a man is best of name.
The contrarye of al this is wilfulnesse.
Why grucchen we? why have we hevynesse, 2200
That good Arcyte, of chyvalry the flour,
Departed is, with dueté and honour
Out of this foule prisoun of this lyf?
Why grucchen heer his cosyn and his wyf
Of his welfare that lovede hem so wel? 2205
Can he hem thank? nay, God woot, never a del,
That bothe his soule and eek hemself offende,
And *y*et they mowe here lustes nat amende.
'What may I conclude of this longe serye,
But after wo I rede us to be merye, 2210
And thanke Jupiter of al his grace?
And or that we departe fro this place,
I rede that we make, of sorwes two,
O parfyt joye lastyng ever mo:
And loketh now wher most sorwe is her-inne, 2215
Ther wol we first amenden and bygynne.
'Suster,' quod he, 'this is my fulle assent,
With al thavys heer of my parlement,
That gentil Palamon, *y*our owne knight,
That serveth *y*ow with herte, wille, and might, 2220
And evere hath doon, syn that ye fyrst him knewe,
That *y*e schul of *y*oure grace upon him rewe,
And take him for *y*oure housbond and for lord:
Leen me *y*oure hand, for this is oure acord.
Let see now of *y*oure wommanly pité. 2225
He is a kynges brother sone, pardee;
And though he were a poure bacheler,
Syn he hath served *y*ou so many a yeer,
And had for *y*ou so gret adversité,

It moste be considered, leeveth me. 2230
For gentil mercy aughte passe right.'
Than seyde he thus to Palamon the knight;
'I trowe ther needeth litel sermonyng
To maken *y*ou assente to this thing.
Com neer, and tak *y*oure lady by the hond.' 2235
Bitwixe hem was i-maad anon the bond,
That highte matrimoyn or mariage,
By al the counseil and the baronage.
And thus with alle blysse and melodye
Hath Palamon i-wedded Emelye. 2240
And God, that al this wyde world hath wrought,
Sende him his love, that hath it deere a-bought.
For now is Palamon in alle wele,
Lyvynge in blisse, in richesse, and in hele,
And Emelye him loveth so tendrely, 2245
And he hire serveth al so gentilly,
That nevere was ther no word hem bitweene
Of jelousye, or any other teene.
Thus endeth Palamon and Emelye;
And God save al this fayre companye! 2250

NOTES TO THE PROLOGUE.

NOTES TO THE PROLOGUE.

1. *Whan.* A series of adverbs of time, place, and manner, are formed from the pronominal roots; e.g.:

Personal	*he*	Demonst. & Rel.	*the*	Interrog.	*who*
Place	here		there		where
	hither.		thither		whither
	hence		thence		whence
Time			then		when
Manner			the, thus		why, how

Here, there, where, are derived from the A.S. dative (locative); *then,* &c., from the Accusative; *the, how,* &c., from the Instrumental. The adverb *the* must be distinguished from the pronoun: as, *the more, the better* = *quo magis, eo melius.*

Whan that = at what (time) that. *That* is frequently added to words originally interrogative, to give them a relative force, e.g., *who that, why that, where that, when that,* &c.; and by analogy also to other words, to render them more or less indefinite, as *if that, though that,* &c. When the original force of the interrogative was lost, the *that* was omitted as unnecessary. This may also be explained by an ellipsis; thus, "when [it is] that."

Aprille = April (Lat. *aperire,* to open), the month in which the year opens.

his. The neuter pronoun was originally *hit,* gen. *his. Its* is of comparatively recent origin, not being found in the Bible except by misprint. See Craik's E. of S., § 54; Abbott's Sh. Gram. § 228; Bible Word-Book, sub voc. *It.*

schowres = showers. Sing. *schower.* The change of the pronunciation of words ending in *re* to *er* is of recent date. Geo. Gascoigne (1576) in his Notes of Instruction concerning the Making of Verse says: (12) "This poeticall license is a shrewde fellow, and couereth many faults in a verse; it maketh

words longer, shorter, &c., . . it turkeneth (disturbs) all things at pleasure, for example . . . . *power* for *powre*." See note l. 18.

Swoote plural of *swot*, sweet. Final *e* denotes either the plural or the definite declension. This, although the older form, is here probably a mere orthographic variation for the sake of rhyme, of which liberty there are many instances in the early poets: it may, however, indicate an unsettled pronunciation; cf. l. 5 also, "me iveleth his swete swotness." A.R., 92. "Thes cos is a swetnesse and a delit of heorte so unimete swote and swete." Ib. 102.

3. *every*. Literally *ever-each* = ever-like-this.

swich = such. O.E. *swylc*, of which the Gothic gives the full form *swa-leiks*, in which *swa* is an old form of the relative pronoun preserved in *so*, *whoso*.

The following pronominal roots are compounded with *lic:*

i (*he*)	*the*	*who*	*swa*
ilke (each).	thilke.	whilke (which).	swilke (such).

liconr. Accent on ultimate, which shows that the word was considered as foreign.

4. *which*, O.E. *whilk*. Goth. *hwa-leiks*, i.e., like what, of what kind, (Lat. *qua-lis*) originally used only as an interrogative.

vertue, accent on ultimate. *Vital energy*. Literally, *manliness*, (Lat. *vir*) hence the distinguishing characteristic of man or woman, that is, energy and chastity, bravery standing for all good qualities. See note l. 515.

5. *breethe*. Final *e* denoting dative.

6. *holte*, *heethe*. Final *e* denoting dative.

7. *croppes*. *Es* plural termination; usually syncopated. From A.S. *crop*, the top, an ear of corn: some, however, derive from *ge-rip*, what is reaped.

yonge sonne. Because just entered upon his annual course through the signs of the zodiac.

8 *Ram*. "There is a difference, in astronomy, between the *sign* Aries and the *constellation* Aries. In April the sun is, theoretically, in the sign Taurus, but visibly in the constellation Aries." M.

halfe, adv. Final *e* denoting dative, which in A.S. was used adverbially. In *half*, *halt*, we have a remnant of an old word for *one*, *ha*.

Ha-lf = *ha*, one, *leiba*, part; *halt* is from the root *lith* to go, and thus = one-limbed.

i-ronne, pp. run. The prefix *i* or *y* usually denotes the past participle; A.S. and Ger. *ge*. It sometimes, however, is equivalent to the intensive prefix *be*; cf. *y-ronnen*, A.S. *be-urnen*. K, 1835.

9. *maken*, pl. — The present ind. pl. ending in A.S. was *ath*, which in some dialects changed to *s* as in the third sing. The pr. pl. ending was *on*. *En* seems to be the result of a tendency towards uniformity. So also *slepen* in the next line.

10. *that*, the A.S. relative; who, which, what, being always interrogative.

alle night, acc. of time. "The extent of time and space is put in the accusative after verbs." March, A.S. Gr., § 295. We still say *all night*, *all day*, but, except in such idiomatic expressions, we prefix the article; as, *all the year*; cf. "He continued all night in prayer." Luke vi. 12. "He was al nyght dwellinge in the preier of God." Ib.; Wiclif. To denote time *when* the A.S. used the genitive or dative, which idiom we have still preserved, although we have lost the case termination. "But (she) served God with fastings and prayers night and day." Luke ii. 37. "Daeges and nihtes theowigende." A.S. In such expressions we also denote the case relation by a preposition; as, *by night*.

Morris reads, "al the night." I follow Tyrwhitt as being more idiomatic; cf. alday. K., 522.

eyhe = eye. A.S. *eage*; *g* changing into *y*; cf. *daeg*, day.

11. *priketh* = inciteth, spurreth. It sometimes means to ride on horseback; as, —

"A gentle knight was pricking on the plaine." F.Q., i. 1, § 1.

hem = them. A.S. *him*. We have taken the A.S. dative for our acc. or objective case of the pronouns, as the modern French forms the nominative case of nouns from the Latin accusative. The form *them* has been assumed from the plural of the demonstrative *se*, *seo*, *thaet*. *Hem* is still in colloquial use; as, "Give 'em to me." This affords a good illustration of the growth of language; the plural of the personal pronouns has disappeared, while its place has been filled by the plural of the definite article, for which we had no further use.

nature, accented on the ultimate.

here = their, of them. A.S. *heora*, gen. pl. = of them. See remarks on *hem*. Cf. "here aller cappe," p. 586 = the caps of them all.

corages, hearts. We use *heart* in this sense; as, "to take heart."

12. *Thanne* = then. See note l. 1. *Then* and *than* were originally the same word, and in E.E. there is great confusion in their orthography; *then* being usually written *than*, and *than*, *then*. "The Cambric (is) sooner stayned *then* the course canvas." "When parents have more care how to leave their children wealthy *then* wise, and are more desirous to have them mainteine the name *then* the nature of a gentleman." Euphues, Arber's ed. p. 34.

To gon = to go, infinitive. The A.S. inf. ending was *an*, which changed to *en*; then dropped the *n*, and finally the *e*, which brings us to the present form.

13. *palmers*, strictly persons who had made a pilgrimage to the Holy Land, and brought back a palm branch as a token: here used as synonymous with *pilgrim*. A palmer was one who made a business of visiting shrines, while a pilgrim was one who made such a journey in pursuance of a vow, and then returned to his usual avocation.

for to seeken. The A.S. verb, besides the common infinitive, had another substantive form of the verb, answering to the dative case of the infinitive, which is called the gerund, and which was always preceded by *to*, while the infinitive wanted this prefix. This gerund denoted the action rather than the act. Having lost the power of distinguishing cases by terminations, the construction was indicated by prepositions, as in the case of nouns; the infinitive taking the prefix *to*, and the dative or gerundial infinitive prefixing *for* to the regular infinitive. *To seeken* must be construed as a verbal in the dative after *for*. We find the gerundial construction in E.E. without for, thus adopting the A.S. construction. "Art thou he that art to cummynge." Matt. xi. 3; Wiclif. "Eart thu the to cumenne eart." A.S. But the gerund without *for*, generally in E.E., and always in modern English, appears in the form of the present participle; e. g., "Nyle ye gesse that I am to accusinge you." Jno. v. 45; Wiclif. "Seeing is believing." This gerundial in modern English is inflected in all the cases, with the prepositions *for*, *to*, or *a*, e. g., "He has a strong passion for painting;" "I go a-fishing." Sometimes the gerundial has the form of the infinitive, from which it must then be carefully distinguished. "And fools who came to scoff remained to pray." The following observa-

tions may aid in distinguishing gerundial forms from infinitives, and from nouns and participles in *ing:* (a) An *infinitive* is always either the subject or object of a verb; as, "To err is human;" "He told me to go." Gerundial forms are found, however, after intransitive and passive verbs. "Why run to meet what you would most avoid?" "Slain to make a Roman holiday." (b) Gerundial forms are often connected with adjectives or nouns, apparently being governed by them; as, "Apt to teach;" "A time to build;" "A house to let." (c) If ending in *ing*, gerundials may be governed by a preposition, and also govern a case; as, "He spent a fortune in educating his son." The primary object of the gerundial form is to express purpose, fitness, &c., — to consider the act done rather than the doing it. The distinction between these two meanings of the modern English infinitive is important, because different A.S. forms are represented, and because they correspond to different constructions in the classic languages. Partly from Angus's Handbook, p. 205.

14. *to ferne halwes.* Construe with *longen to gon.* Read: "Then people long to go on pilgrimages to distant shrines."

15. *schires*, gen. of *schire.*

ende = extremity. "His going forth is from the end of the heaven, and his circuit unto the ends of it." Ps. xix. 6.

16 *Engelond;* i.e., land of the Angles, — England.

Canturbury, three syllables.

wend = go. *Went*, the assumed pret. of *go*, is the pret. of *wend.* The original pret. of go was *eode* or *yode*, which indicates the root *io*, from which *go* has been derived by strengthening *i* into *y* and then into *g*. We still use the expression "Wending one's way."

17. *holy.* A.S. *halig*, *hal*, hale; *ig*, adj. termination. It is curious to notice that the words in A.S. denoting virtues and vices are the same as those which denote bodily graces or defects; as, *halig*, holy, from hale, whole, sound; wrong from *wringan*, to twist; wicked from *wican*, to yield: A holy man is a healthy man; a wicked man is a weak man; a wrong action is an action wrung or twisted out of proper shape.

mærtir, Thomas à Becket.

for to seeke = for to seeken. See l. 13 and note.

18. *That* = who. The A.S. relative was *that*, who being always interrogative.

holpen p.p. of helpen.

whan that. See note l. 1. Such expressions reveal the pronominal force of the adverb, *that* referring to *when* considered as a pronoun. As the interrogative force of *who* and its derivatives was lost, the relative word was dropped.

seeke = sick, ill. This use of the word is now called an Americanism, the English having restricted its use to nausea. The orthography is varied for the sake of the rhyme. "It is somewhat more tolerable to help the rime by false orthographie then to leaue an vnpleasant dissonance to the eare by keeping trewe orthographie and loosing the rime; as, for example, it is better to rime *Dore* with *Restore*, then in his truer orthographie which is *Doore;* and to this word *Desire* to say *Fier*, then fyre, though it be otherwise better written *fire*." Puttenham's Arte of Poesie, ii. 8.

19. *Byfel.* Construe with *was come*, l. 23.

that, dem. pron. Whenever in a sentence a leading element is replaced by a sentence which, for emphasis or grace, is thrown out of its natural position, or when placed at such a distance from the leading verb as otherwise to form a blind construction, the demonstrative pronoun *that* is used to call attention to the element already or hereafter to be introduced: e.g., "To be or not to be, *that* is the question;" "We hear it not seldom said *that* ignorance is the mother of admiration" = We not seldom hear ignorance is, &c., said. "We cannot place a verb or a sentence in the accusative relation without prefixing to it a conjunction; i.e., a pronoun which is the bearer of the case relation in which the sentence appears." Bopp, Comp. Gr., 1414. Some grammarians call *that*, when so used, the "sentence article," which is perhaps its best and most expressive designation. The demonstrative force of the word is shown by the fact that when the exact words of another are quoted, *that* is omitted, as: "He said 'I will come'" = He said that he would come. We use the definite article similarly before nouns in the predicate; as, "He spoke the truth." When the language was inflected, pronouns being the most highly inflected of the parts of speech, the demonstrative would by its terminations indicate most clearly the construction. Thus, in Greek, the infinitive or a sentence may be construed as a substantive; the construction in such cases being always shown by the inflection of the neuter article prefixed, which exactly corresponds to the case under consideration. In the case now before us, *that* calls the attention to the fact that

the subject of *byfel* has not been introduced; it therefore qualifies "Wel nyne and twenty, &c., was come."

That in such cases is also sometimes explained as having a relatival force, but it is better considered as a substantival sign. See also note, l. 43.

20. *Tabard.* "A jaquet or slevelesse coat worne in times past by noblemen in the warres, but now only by heraults [heralds], and is called theyre 'coate of armes in servise.' It is the signe of an inne in Southwarke by London, within the which was the lodging of the Abbot of Hyde by Winchester. This is the hostelrie where Chaucer and the other pilgrims mett together, and, with Henry Baily, their hoste, accorded about the manner of their journey to Canterbury." Speght.

23. *was come.* An intransitive pluperfect form. Intransitives in A.S. formed the perfect and pluperfect with the auxiliary *to be*, as ic eom, waes cumen; ic si, waere cumen.

hostelrie, a lodging, an inn, usually abbreviated into hotel. "*Hostler* properly signifies the keeper of an inn, and not, as now, the servant who looks after the horses." M. We still call the keeper of an inn "mine host."

24. *Wel* = full, adv.

in a company. We would now omit the article, which here has the force of one; in one company, i.e., together.

25. *Of sondry folk* = of various kinds, different classes of people; gen. after numerals.

folk, coll. noun = people. This word has no plural form.

by aventure ifalle = by chance fallen into fellowship or company.

aventure = ad-venture. By aventure = Fr. peradventure. We find *at a venture* = at aventure, and *adventure*. "A certain man drew a bow at a venture." 1 Kg. xxii. 34.

26. *felawschipe*, fellowship. From *felaw*, a companion. The suffix *ship* (from A.S. *scapan*, to make) denotes state, office; cf. landscape.

thei. It is worthy of notice that Chaucer always uses the personal forms *here*, *hem* for the oblique cases, but the demonstrative form *thei* for the nominative plural of the personal pronouns.

Alle, dissyllable. Final *e* denotes the plural.

27. *wolden*, pr. pl. of *will.*

ryde = riden, inf.; final *e* sounded.

chambres — stables, private and public rooms. (?) *Stable* literally means *a standing place*, but in this connection perhaps alludes to the public rooms of the inn (the standing places), as compared with the private rooms or chambers (sleeping places).

"And he . . . ledde into a stable and dide the cure of hym."

Luke x. 34. Wiclif.

"Ther was not place to hym in the comyn stable."

Luke ii. 7. Ib.

29. *wel — esed:* a translation of the French *bien aisés*. *Easy* retains this force in such expressions as "A man in *easy* circumstances."

atte = at the, O.E. *at than*, *atten*, A.S. *at tham*. *Atte* is usually followed by the dative as in E.E., and when followed by a feminine noun the corresponding form is *atter*.

beste, adjective in dative, used adverbially with ellipsis of noun.

30. *schortly* = in a little while.

to reste = at rest; i.e., had set. *To* and *at* are different forms of the same word; cf. Lat. *ad*.

31. *So* correlates with *that* in next line.

Everychon = every one. The *y* in *every* represents the word *each*, and thus gives to the word its distributive force.

32. *here* = their, gen. pl., used adjectively.

anon = in one (moment). *an* = in. Gower writes "in one."

"And loke upon her ever in one." Con. Am., iii. 28.

"But ever in one min eye longeth." Ib., 29.

33. *made*, dissyllable; contracted from *maked*.

34. *ther as I yow devyse* = to that place that I speak to you of. *Ther as* = where. When followed by *as*, *ther* seems to retain its pronominal force, while *as* serves as its correlative pronoun. When the pronominal force was wholly lost, *as* was dropped. *Where* was originally used only as an interrogative.

devyse = to speak of. We still use *advise* in the same sense; as, "He was advised of the fact."

35. *natheles* = none-the-less, nevertheless; cf. Lat. *quominus*.

whiles = whilst. The O.E. *hwile* is still in good colloquial use, the comparatively modern form *whilst* being generally preferred in written discourse.

36. *Or that* = before that, ere that. Or = A.S. *aer*, ere.

"Clear was the day as I have told or this." K., 825.

"Or ever thou hadst formed the earth." Ps. xc. 2.

37. ***Methinketh*** = it seems (proper) to me. ***Me*** is dative after the so-called impersonal construction. In A.S. this verb had two forms, — an active, ***thencan***, to think, and an intransitive, ***thincan***, to seem. We have confused the two verbs in modern English by spelling both alike; whilst in the case of ***set, sit; lay, lie***, we have retained the distinction in the spelling as well as in the sense. "And the watchman said, Me thinketh the running of the foremost," etc. 2 Sam. xviii. 27. We still use ***methinks***, but without any conception of its true construction. The grammatical subject of ***thinketh*** is the inf. ***to telle***, which is here anticipated by ***it***, according to our common idiom; ***it***, therefore, refers to ***to telle*** as its antecedent.

In illustration of this construction compare the expression "If you please," where ***you*** is dative, and ***please*** a subjunctive by inflection.

accordant to = according to, with the French participial ending.

resoun, accented on the ultimate.

38. ***To telle*** = to tellen. Final ***e*** sounded.

yow, dative after ***to telle***.

con-di-ci-oun.

39. ***hem*** = them.

so as: so limits ***to telle; as*** (also) is a conjunction.

it semede me = it seemed to me. ***Me***, dative.

40. ***which*** (A.S. ***hwy-lic***, like what) here means ***what sort of persons***, noting an indirect question.

degre = degree, station in life. This word originally denoted the steps, or seats in an amphitheatre arranged in the form of steps, and came, as here, to denote rank, from the custom of assigning certain seats to the different classes of society; cf. ***degrade*** = to seat one lower; cf. also K., ll. 576, 1032.

41. ***what array that.*** The relative ***that*** is added because of the interrogative force of ***what:*** it is also added to all cases of ***who, which, what***, to form the relative. The full construction would be, "In what array it was that they were in."

Inne, adv. In O.E. the prep. is ***in***, the adv. ***inne***.

42. ***knight.*** "It was a common thing in this age for knights to seek employment in foreign countries which were at war." M.

than = then.

byginne = begin; inf. ***e*** final is sounded as sign of the inf. ***By*** has been corrupted into ***be*** in several words; e.g., ***because*** for bycause.

43. *ther*, indefinite pronoun, and like *it* used to anticipate or designate the subject, which is usually introduced subsequently: the expression here is equivalent to, "Ther was a knight," but poetic license has restored the order, although the word which denotes the inversion in prose is still retained. *Ther* acts like a demonstrative, calling attention to the subject, if already introduced, or anticipating it if placed after the verb; and its use is best explained by *that* (see note, l. 19) when used to call attention to a leading element, either by way of emphasis, or for the sake of clearness. That *there* in such cases is a pronoun, and not an adverb or an *expletive* as it is sometimes called, may be seen by a comparison of the two words thus used, viz., *it* and *there*, as the same reasoning will apply to both; cf. "*Thaer* weard geworden micel eorthbifung." A.S. "*Es* geschah ein grosses erdheben." Ger. Matt. xxviii. 2. Cf. also, "These are times that try men's souls," and, "There are times that try men's souls." The first expression = "*These* times try men's souls;" the second = "*Certain* times try men's souls." The first is a definite statement; the second is indefinite: the difference is, of course, due to the subject, which in one case is a definite demonstrative, and in the other an indefinite demonstrative.

and that = and that one (he). The demonstrative is used to emphasize the word to which it refers. Cf. Gr. *καὶ τοῦτο*, Eph. ii. 8. "We still use 'and that' to give emphasis, and call attention to an additional circumstance; e.g., 'He was condemned, *and that* unheard.'" Abbott, Sh. Gr., § 70.

44. *that* = who; to be construed with *he* in next line. We also find *that his* = whose. K., 1852. *That him* = whom; *who* being used interrogatively, and *that* being a general relative was rendered definite by the addition of the personal pronoun, which could not be used relatively without some relative word. We have obviated the difficulty by using *who* as a personal relative, retaining the indefinite relative that.

45. *chyvalrye* = the profession of a knight. F. *chevalier*. The Lat. *caballus* has passed into English as *cob*, with a singular change in meaning, not denoting a spirited horse, but the reverse.

46. *honour*, *fredom*, accented on the ultimate.

curtesie = courtly manners.

"I take thy word,
And trust thy honest offered courtesy,

Which oft is sooner found in lowly sheds
With smoky rafters, than in tapestry halls
And courts of princes, where it first was named
And yet is most pretended."

Comus, 322.

47. *lordes*, gen. of lord, — lord's, — the apostrophe marking the elision of the vowel.

48. *hadde*, pronounced *had*.

riden, p.p. = ridden.

ferre, comp. of *far*. Thus, also, *derre* = dearer; *ner* = nearer; *sarre* = sorer; *warre* = worse.

49. *Christendom* — *hethenesse* = in Christian lands — heathen countries. *Hethenesse* is from the root *heath* = the open country. The same low idea of the morals of country people is seen in the word *villain*, which means *villager;* that is, the person attached to the villa or farm as opposed to citizen.

As in, to be read *'s in*.

50. *honoured*, supply *he was*.

Scan: And ev | ere hon | oured for | his worth | inesse.

51. *Alisandre*. "Alexandria was won (and immediately after abandoned) in 1365, by Pierre de Lusignan, King of Cyprus. Walsingham says: 'Interfuerunt autem huic captione cum rege Cypriæ plures Anglici.'" T.

52. *Ful ofte tyme* = full many a time, — very many times.

He hadde the bord bygonne. "He had been placed at the head of the table, the usual compliment to extraordinary merit." T. Mr. Marsh suggests (which suggestion is adopted by Morris) that *bord* is the Low Ger. *boort*, joust, tournament. Wright's Dict. Ob. and Prov. Eng. gives "*Bordes* (A. N. *behordeis*) tournaments;" but the following extract from Gower's Confessio Amantis, iii. 298, would seem to be conclusive in favor of Tyrwhitt's explanation: —

"The floure of all the town was there
And of the court also there were,
And that was in a large place
Right even before the Kinges face,
Whiche Artestrates thanne hight,
The pley was pleied right in his sight.
And who most worthy was of dede
Receive he shulde a certain mede,
And in the citee bere a price [*prize*].

Appollinus, which ware and wise,
Of every game couth an ende [*a part*],
He thought assay, howso it wende,
And fell among hem into game,
And there he wanne him such a name
So as the king himself accompteth
That he all other men surmounteth,
And bare the prise above hem alle.
The king bad that into his halle
At souper time he shall be brought.
. . . . . .
At souper time netheles
The king amiddes all the pres
Let clepe him up amonge hem alle
And bad his mareshall of his halle
To setten him *in such degre*
That he upon him mighte se.
The king was sone sette and served
And he which had his prise deserved,
After the kinges owne worde
Was made *begin a middel borde*
That bothe king and quene him sigh [*might see*]."

53. *Aboven alle naciouns.* He took the precedence of the representatives of all other nations at the Court of Prussia. "When our English knights wanted employment, it was usual for them to go and serve in *Pruce* or Prussia, with the Knights of the Teutonic order, who were in a state of constant warfare with their heathen neighbors in Lettow (Lithuania), *Ruce* (Russia), and elsewhere." T.

Pruce; i.e. Borussia = Lower Russia.

55. Read: "No Christian man of his rank had reysed (raided) so often in Lithuania and in Russia."

56. *Gernade* = Granada. Algezir was taken from the Moorish king of Granada in 1344.

atte = at the. See note, l. 29.

be = been. The final *en* dropped as in the infinitives. The A.S. *beon* had no past participle; cf. *ydo* = ydon.

57. *riden* = ridden. Pronounced *rid'n*.

"*Belmarie* and *Tremassene* were Moorish kingdoms in Africa." M.

58. *Lieys* in Armenia was taken from the Turks by Pierre de

Lusignan about 1367, and *Satalie* (Attalia) by the same prince soon after.

59. *Greete See* = that part of the Mediterranean between the Greek islands and the coast of Syria. "Ye shall even have the great sea for a border." Numb. xxxiv. 6.

60. *arive.* Literally a landing, an arrival, but here denoting a hostile landing. Terms denoting travel in E.E. denote quite frequently warlike movements; cf. rider, Ger. *ritter* = a warrior.

> "Fro thenne he goth toward Itaile
> By ship, and there his arrivaile
> Hath take, and shope him for to ride [*raid*]."
> Gower, ii. 4.

> "And forth he goth, as nought ne were,
> To Troy, and was the firste there,
> Which londeth and toke arrivaile,
> For him was lever in the bataile,
> He saith, to deien as a knight
> Than for to live in all his might
> And be reproved of his name." Ib., 66.

> "Tho saw I eke all the arivaile
> That Æneas had made in Itaile." H. of F., i. 451.

Scan: At man | y a no | bl' arriv | e hadde | he be.

Tyrwhitt reads *armee.*

61. *mortal battailles* = deadly conflicts; as distinguished from mere tournaments or *listes*, as in l. 63, which denotes single combat or duel.

battailles, battles. Primary signification, the blows given in combat; hence a company of men engaged in battle. "Their battles are at hand." Shak. J. C., v. 1. (i.e., *battalions*).

62. *foughten*, p.p., sc. *hadde.*

63. *lystes* = tournaments; single combats. So called from the line (Lat. *licium*) enclosing the field of combat.

> "The field with *listes* was all about enclosed,
> To barre the prease of people farre away."
> Spenser, F. Q., iv. 3, § 4.

Listes also denotes the enclosed space: —

> "At last arriving by the *listes* side,
> Shee with her rod did softly smite the raile."
> F. Q., iv. 3, § 46.

ay = alway, i.e., each time; not as now denoting continuous duration.

64. *ilke* = same; cf. "of that ilk."

65. *Some tyme* = at one time. *Some* is the A.S. indefinite pronoun. Sum man = *aliquis*. *Tyme* in the acc. of time.

lord = sovereign. "Lord, which in modern English has become synonymous with nobleman, was in A.S. *hlaford*, which is supposed by some to mean, — *ord*, the origin of, *hlaf*, loaf; while others look upon it as a corruption of *hlaf-weard*, the warder of bread. It corresponds to the German *Brot-herr*, and meant originally employer, master, lord." Max Müller. But this etymology is doubtful. See note under l. 601.

Palatye in Anatolia; one of the lordships held by Christian knights under the Turks.

66. *hethene*, sc. king. "The word *heathen* acquired its meaning from the fact that, at the introduction of Christianity into Germany, the wild dwellers on the heaths [open country] longest resisted the truth." Trench on Words.

"Hethen is to mene after heeth and untiled erthe."

Piers Pl.

67. *sovereyn prys* = a superior renown: the highest praise.

68. *though that* = though. This expression is perhaps best explained by considering it as elliptical, and supplying *it be*, as in the expression "if so be that."

69. *of his port* = in his deportment; an imitation of the A.S. gen. of part or relation. See March, A.S. Gr., § 321.

mayde = a maiden. This word in the A.S. has a variety of meanings; e.g., maid, daughter, family, relation, tribe, people, country. From the root *magan*, to be able, whence also the form *maeg*, in the masculine, denoting son, relation, neighbor. The literal meaning would therefore be "the strength of a family," a designation peculiarly applicable to children when each family composed a clan, which would be strengthened as well by the matrimonial alliances of the daughters, as by the number of the sons.

70. *no — ne*. In E.E. as in French, the noun and the verb were each negatived, the two negations not making an affirmative. We have here three negatives, *never — no — ne*.

vilonye = conduct unbecoming a gentleman. "The word *villain* is, first, the serf or peasant; *villanus*, because attached to the *villa* or farm. He is, secondly, the peasant, who, it is further taken for granted, will be churlish, selfish, dishonest, and generally of evil moral conditions; those having come to be

assumed as always belonging to him, and to be permanently associated with his name, by those higher classes of society who, in the main, commanded the springs of language. At the third step, nothing of the meaning which the etymology suggests, nothing of the *villa* survives any longer; the peasant is wholly dismissed, and the evil moral conditions of him who is called by this name alone remain; so that the name would now, in this its final stage, be applied as freely to peer, if he deserved it, as to peasant." Trench, Eng. Past and Pres, 262.

The villain or villein in England was a feudal tenant of the lowest class, and hence the transfer of meaning in the word had probably a better foundation than aristocratic pride.

71. *maner wight* = manner of wight; sort of person. In E.E. *of* is omitted after *manner*. "And all manner vessels of ivory, and all manner vessels of most precious wood." Rev. xviii. 12.

"So in swiche maner rime is Dantes tale." C. T., 6709.

72. *verray* = true. In E.E. used as an adjective. "Art thou my very son Esau?" Gen. xxvii. 25. "Very God of very God." Creed.

gentil = noble; with the manners of the higher orders of society; well-bred. This word comes from the Latin *gens*, which signified a clan, and was used particularly to designate those patrician families who had descended from the senators selected by Romulus and Tarquin. *Gentile* is the same word, meaning the clans or tribes; hence all clans but ours. Cf. *genteel*, *gentleman*.

73. *But* — i.e., "I will omit further encomium."

yow, dative, indirect object of *telle*.

array = outfit. "Whos schulen tho thingis be that thou hast arayed." Luke xii. 20; Wiclif.

74. *ne — nought*, the usual double negative.

nought = in no respect (from A.S. *na — wiht*). We use the full form as a noun, and the contracted form as the adverb; cf. *naught*, *nought*, *not*.

gay = lively, fast. Morris says: "Gay here seems to signify decked out in various colors," but we still speak of a *gay horse*, meaning one full of mettle.

75. *werede*, preterite of *wear*. A.S., *werian* pr. *werede*. In this case the general tendency of the language towards the substitution of the weak for the strong conjugation has been over-

come by the more powerful influence of analogy; so that this verb, which in A.S. was conjugated according to the weak form, has in modern English taken a strong preterite.

76. *with* = by; cf. Ger. *mit*. *With* and *by* are closely allied in many of their uses, the original signification of either denoting proximity.

"He is attended *with* a desperate train."

Shak. Lear, ii. 4.

habergeoun, a diminutive of hauberk (A.S. *halsbeorg* = neck-guard), but often used as synonymous with it; a piece of defensive armor, descending from the neck to the middle: according to some, "armor protecting the head and shoulders." The following extract from the Rime of Sir Thopas, § 24, 25, describes the armor of a knight: —

"He didde next his white lere [*skin*]
Of cloth of *lake* [*linen*] fine and clere
A breche and eke a sherte;
And next his shert an *haketon* [*cassock*]
And over that an *habergeon*
For percing of his herte;
And over that a fine *hauberk*,
Was all ywrought of Jewes werk,
Ful strong it was of plate;
And over that his cote-armoure,
As white as is the lily floure,
In which he wold debate [*fight*]."

77. *ycome*, p.p. come. The prefix *i* or *y* denotes the past participle of verbs. It is still used as an archaism in *yclept*. In A.S. it was also prefixed to the preterite tense.

viage, a journey either by sea or land. The journey to Canterbury is called a *viage* in l. 792.

78. *pilgrimage*, which he had vowed in case of his safe return. It was usual to perform such votive pilgrimages in the dress worn on the journey.

80. *lovyere*. This is still the vulgar pronunciation, but which is only an archaism; formed from A.S. *lufian*, pronounced *loof-yan*.

Lusty, vigorous, handsome; without the opprobrious force the word has since acquired.

bacheler. "A soldier not old or rich enough to lead his relations into battle with a banner. The original sense of the word

is *little, small, young*, from Welsh *bach*." Webster. "The functions of a knight were complete when he rode at the head of his retainers assembled under his banner, which was expressed by the term 'lever bannière.' So long as he was unable to take this step, either from insufficient age or poverty, he would be considered only as an apprentice in chivalry, and was called a *knight bachelor*." Wedgwood, 2d ed.

81. *as* = as if. The verb *were leyde* being in the subjunctive, rendered the conjunction unnecessary, so long as the conditional mode was indicated by inflection. Having lost the power of indicating contingency by the form of the verb, we now use the conjunctions *if, though*, &c. The construction without *if* is frequent in Shakspeare. See Craik's E. of S., p. 279.

82. *of twenty yeer*, A.S. gen. of time how long, "And whanne Jheaus was maad of twelve yeeres." Luke ii. 42; Wiclif. The A.S. more generally expressed this idea by *wintre*.

yeer, pl. In E.E. neuters took no inflection in the plural; thus *hors, deer*, &c. "*Harvest* is the primitive signification of our English word *year*, and its representative in the cognate languages. I am aware that this is not the received etymology of *year*, nor do I propose it with by any means entire confidence. . . . In Anglo-Saxon *ear* signifies an ear of grain; and by supplying the collective prefix *ge*, common to all the Teutonic languages, we have *gear*, an appropriate expression for *harvest*, and at the same time a term which, as well as winter, was employed as the name of the entire year. The corresponding words, in the cognate languages, admit of a similar derivation; and this, to me, seems a more probable etymology than those by which these words are connected with remoter roots." Marsh, Lect. on E. L., p. 245, note.

gesse = should think; subj. The idea of uncertainty does not attach to this word in E.E.

83. *evene lengthe* = proper height; i.e., neither too tall nor too short, — the usual height.

84. *gret* = great; definite form *grete*.

Of strengthe = as regards strength. This use of *of* is common in Shakspeare. "A valiant man of his hands." Abbott's Sh. Gr., § 113. Cf. "Swift of foot." "A zeal of God." Rom. x. 2. It is the A.S. adjunct genitive denoting the part or relation in which the quality is conceived. See March, A.S. Gr., § 321.

85. *chevachie*, military service. "It most properly means an

expedition with a small party of cavalry, but is often used generally for any military expedition. Hollinshed calls it *a rode* [i.e., a *raid*]. T.

87. *And born him wel* = behaved bravely.

as — so. As is a contraction of *also* (A.S. *eal-swa*), the *all* merely emphasizing the *so. As* = in that way; to that degree that. Read: "And had borne himself bravely — all in so little time — in hope to stand in his lady's favor." Tyrwhitt reads "as of so," which would mean "for one of his years," an easier reading, though the other gives the same general meaning.

88. *lady grace* = lady's grace. *Lady* is for *Ladye*, gen. sing. (not pl. as Morris's ed. reads). In E.E. the genitive of some feminine nouns ended in *e;* other nouns ending in *e* were sometimes inflected in a similar manner. "That biteth the horse heels." Gen. xlix. 17, where, however, *horse* may be gen. pl. A.S. *horsa*.

89. *Embroided* = embroidered, — *it*, i.e., his clothing.

90. *al*, adv. used intensively.

fresshe. "The English *brisk*, *frisky*, and *fresh*, all come from the same source. . . . *Fresh* has passed through a Latin channel, as may be seen from the change of its vowel, and, to a certain extent, in its taking the suffix *ment* in *refreshment*, which is generally, though not entirely, restricted to Latin words. Under a thoroughly foreign form it exists in English as *fresco*, so called because the paint was applied to the walls whilst the plaster was still fresh or damp." M. Müller.

91. *floytynge* = playing on the flute.

"And many a floyte and litling horne." H. of F., iii. 133.

al the day, acc. of time.

92. *moneth* = month. "*Moon* is a very old word. It was *mona* in A.S. For month, we have in A.S. *monath*, in Gothic *menoth*. In Sanskrit we find *mas* for moon, and *masa* for month. Now this *mas* in Sanskrit is clearly derived from a root *ma*, to measure, to mete. The *moon*, therefore, is the measurer, and *month* is the portion of time measured by it." See Sci. of Lang., Müller, 1st Series, p. 16.

93. *wyde* = large. We read in the poem on the Deposition of Richard II. of "Sleves that slode uppon the erthe." p. 22.

94. *sitte* and *ryde*, infinitives for *sitten* and *riden* depending on *cowde*.

on hors = on horseback. The loss of inflection has rendered

necessary a large increase of definitive words. We would be obliged to use the article here.

faire = fairly, well. Any adjective in A.S. could be used in the dative as an adverb; having lost the inflection, we restrict the adverb to the form in *ly*, A.S. *lice*.

95. *make*, *endite*, *juste*, *daunce*, *purtraye*, and *write*, are infinitives depending upon *cowde*.

96. *purtraye* = draw, sketch. We restrict the noun *portrait* to a painting of a face or person.

write. To be able to write was a rare accomplishment; cf. *clergy* = clericus = clerk.

97. *nightertale* = night-time. "A.S. *nihtern-dael*. Lydgate uses *nightertyme*." T. Morris explains as night tale = the reckoning or time of night.

98. *sleep* = slept. The addition of *t* changes this verb to the weak conjugation. It was a useless addition.

nyghtyngale = nightingale. A.S. *nihte*, by night; *gale*, a singer, from *galan*, to sing; cf. Lat. *gallus*.

99. *Curteys*. See note, l. 46.

servysable, willing to render service.

100. *carf* = carved, —pr. of *kerven*, to carve.

101. *Yeman*. "Yeman, or yeoman, is an abbreviation of *yeongeman*, as *youthe* is of *yeongthe*. Young men being most usually employed in service, servants have, in many languages, been denominated from the single circumstance of age. The title of yeoman was given, in a secondary sense, to people of middling rank, not in service. The appropriation of the word to signify a small landholder is more modern, I apprehend." T. More probably, a countryman. Frisic, *gaeman*, a villager.

he, i.e., the knight.

servantes, dissyllable, accented on ultimate.

no moo = no more. An abbreviated comparative of many. *Mo*, *moe*, are common in Shakspeare.

102. *him luste* = it pleased him. *Him* may be construed as dative after the impersonal construction, or, perhaps better, as in A.S., as acc. after impersonal of feeling. "Impersonals of appetite or passion, in A.S., govern an accusative of the person suffering." March, § 290. So hunger, thirst, list, long, loath, irk, rue, dream, tickle, smart, game.

Ryde, inf. subject of luste.

103. *hood* = hat, Ger. *hut*. *Hood* now denotes a covering

for the head worn by women. It literally means a protection, or covering.

Grene was the favorite color of hunters. "Immediately he clothed the chiefest of his men in Lincoln green, with black hats, and white feathers, all alike." Robin Hood in Thom's E. E. Prose Rom., p. 111.

104. *pocok arwes*, arrows feathered with peacock feathers. Ascham in his *Toxophilus* (p. 129, Arber's ed.) says: "And trewelye at a short but, which some man doth use, ye Pecock fether doth seldome kepe vp ye shaft eyther ryght or leuel," to which bad reputation Chaucer evidently alludes in l. 107.

arwes = arrows. A.S. *arewe*, *arwe*, from *ar* (ore), copper, and therefore equivalent in meaning to "the weapon," — as we say "the steel" for "the sword." Copper, being found pure and easily worked, was the earliest metal made use of by man, and in most languages has given the generic name for metal. Thus Hesiod says (Op. 149): "The ancients had copper implements (weapons) and copper houses, and they wrought (dealt) in copper, for they did not have the black iron." Thus the Greek term for copper, χαλκός, was used by Homer for the general term weapon and also metal. So A.S. *ar*, O.N. *ör*, Eng. *ore*, Ger. *erz*, Lat. *æs* (*aer-s*), all point to one and the same metal, — copper; and as the Greeks called the sword χαλκός, and the Latins designated weapons by *aera* ("Ardentis clipeos atque *aera* micantia cerno," Virgil, Aen. ii. 734), so our ancestors used the same word to designate their chief weapon. Wedgwood, however, refers the name "to their *whirring* through the air."

brighte. Formerly applied to sounds as well as to objects.

"Heosong so schille and so *brihte*." O. and N. 1654. "The phenomena from whence all representative words are immediately taken must, of course, belong to the class which addresses itself to the ear; and we find accordingly that the words expressing attributes of light are commonly derived from those of sound." Wedgwood.

105. *thriftily*, carefully, with the air of a man who understood his business.

106. *yomanly*, in a manner becoming a yeoman.

107. *with fetheres*, because of the bad adjustment of the feathers. This use of *with* is common in Skakspeare. "With (which like *by* signifies juxtaposition) is often used to express the juxtaposition of cause and effect." Shak. Gr., § 193.

lowe, adv. modifying drowpede.

109. *Not-heed*, a head with close-cut hair. Tyrwhitt's Glossary explains as "a head like a nut."

111. *bracer*, armor for the arm to protect it from the recoil of the bow-string. "A bracer serueth for two causes, one to saue his arme from the strype of the strynge, and his doublet from wearynge, and the other is, that the strynge glydynge sharpelye and quicklye of the bracer, may make the sharper shoote." Toxophilus, Arber's ed., 108.

112. *bokeler*, a dissyllable.

113. *that other* = the other. The neuter of the A.S. demonstrative, which we have taken as the definite article, was *thaet*, and in E.E. was often used where we would now use the possessive pronoun. The same usage prevails in Greek.

daggere. "The syllable *dag* or *dig* represents the noise of a blow with something sharp; then the instrument with which the blow is given, or any thing of similar form." Wedgwood.

114. *Harneysed*, equipped; fitted with hangings.

115. *Cristofre*, an image of St. Christopher, patron saint of the weather and forests, and especially reverenced by the lower orders of society; it was worn as a brooch, and was considered as having power to shield the wearer from hidden danger.

117. *forster*, a forester; one who had charge of a forest.

119. *symple*. Elide final *e* before a vowel. The original meaning of *simple* lacked the idea of stupidity which we generally attach to it. *Simple* has come to us through the French; while *complex*, from the same root, has come from the Latin direct.

120. *gretteste*. Final *e* denotes definite declension.

Ne — but = only. Still used in England in the form *nobut*. Wright's Dic. The second negative is here supplied by *but*, which has a negative force. "The thief cometh *not but* for to steal." Gr. εἰ μή. Jno. x. 10. Cf. also, "There were but ten" = there were *no more than* (only) ten. See Abbott's Shak. Gr., §§ 118–130.

Loy = Eloy, i.e., St. Eligius. Tyrwhitt reads: "nasbut by St. Eloy."

122. *sang the servise* = intoned the service. "And bi the weie ase heo geth, go singinde hire beoden" (beads, prayers). An. R., 424.

Servise, prayers, — not mass, which could be celebrated only by a priest.

123. *Entuned in her nose.* The notion that there is a peculiar solemnity in a nasal tone is not yet extinct.

semely, becomingly: trissyllable.

124. From the time of William the Conqueror, who filled all offices in Church and State with Normans, and thus made French the aristocratic language, until nearly, if not quite, to the time of Chaucer, familiarity with the French language was esteemed a mark of high breeding and education. Gower, a contemporary of Chaucer, wrote one of his long poems in French, one in Latin, and one in English. The confusion of the speech of the different classes of people between these three tongues — Latin being spoken by ecclesiastics, French by the nobility, and English by the common people — is admirably shown by the specimens given in the "Political Songs of England," edited by Thos. Wright for the Camden Society, 1839.

"En seynt eglise sunt multi saepe priores;
Summe beoth wyse, multi sunt inferiores." p. 251.

Robert of Gloucester (i. 364) gives the following account of the introduction of French: —

"Thus come lo! Engelond into Normannes honde,
And the Normans ne couthe speke tho bote her owe speche,
And speke French as dude at om and here chyldren dude also teche
So that hey men of thys lond, that of her blod come,
Holdeth alle thulke speche that hii of hem nome.
For bote a man couthe French, me tolth of hym wel lute;
Ac lowe men holdeth to Englyss and to her kunde speche yute."

That is: Thus came England into the Normans' hands; and the Normans could not then speak any but their own language; and they spoke French as they did at home, and so taught their children; so that the nobility of this land that descended from them all (hold to) continue to use that language that they received of them. For, except a man understood French, one made but little of him; but the common people continue to use English and their native speech yet.

Prof. Earle, in his "Philology of the English Tongue," says: "During this long interval (from the 12th to the 14th century) the reigning language was French; and this fashion, like all fashions, went on spreading and embracing a wider area, and ever growing thinner as it spread, till in the thirteenth and

fourteenth centuries it was become an acknowledged subject of derision." p. 65.

125. *scole of Stratford*, after the style spoken in the rural districts of England, rather than that spoken in Paris.

126. *Frensch of Paris.* Of the various dialects spoken in France, that spoken at the capital early became the standard. For a most interesting account of this subject, see Brachet's Historical French Grammar. "Chaucer thought but meanly of the English French spoken in his time. It was proper, however, that the Prioress should speak some sort of French, not only as a woman of fashion (a character which she is represented to affect), but as a religious person." T.

unknowe, p.p. = unknown. The tendency to drop final *n*, which has prevailed in the case of the infinitive, is here exhibited in the case of the participle, where it has in most cases successfully resisted.

127. *at mete* = at the table.

withalle, besides, with all her other accomplishments.

128. *Falle*, inf., to be construed with *leet* (pr. of let).

129. *Ne wette kyre fyngres.* The use of knives and forks at table is one of the refinements of modern civilization; cf. "He that dippeth his hand with me in the dish." Matt. xxvi. 23.

130. *keepe*, sc. cowde sche = she knew how to take care. A.S. *cepan* = to take, to attempt, to regard, heed, keep.

To take keep = to take care. "He that keepeth [i.e., careth for] Israel shall not slumber nor sleep." Ps. cxxi. 4. See K., 1380.

132. *leste* = pleasure, that to which she gave attention. The verb as well as the noun *lust* in E.E. simply denoted pleasure, and was not restricted to base passion as at present. With the second meaning given above, cf. *listless.*

134. *ferthing*, literally, a fourth part; hence any small portion. For the same tendency to restrict a definite part to meaning a small part, cf. *tithe* = tenth, *moiety* = one-half.

135. *dronken*, p.p. drunk. A.S. *drincan*, p. *dranc*, p.p. *druncen.* The pret. and p.p. of this class of verbs should be carefully distinguished.

136. *Ful sem-e-ly*, very prettily, becomingly.

raughte = reached, pret. of *reche.* This old pret. is obsolete, and a new one has been formed after the analogy of weak verbs.

137. *of gret disport*, attributive genitive; cf. "He is a man of means." She was very fond of gayety.

139. *peynede hire* = took pains. The reflexive use of this verb is obsolete.

to countrefete cheere = to imitate the manner. The idea of imitation for a fraudulent purpose, which now attaches to counterfeit, is wanting in E.E., where counterfeit not unfrequently denotes a portrait.

140. *estatlick*, like one possessed of an *estate;* hence stately, high-bred.

court. "*Cohors* or *Cors* was first used in the sense of a hurdle, an enclosure, a cattle yard. The *cohortes*, or divisions of the Roman army, were called by the same name; so many soldiers constituting a pen or a court. Thus *cors*, *cortis*, from meaning a pen, a cattle-yard, became in mediæval Latin *curtis*, and was used, like the German *Hof*, of the farms and castles built by Roman settlers in the provinces of the Empire. Lastly, from meaning a fortified place, *curtis* rose to the dignity of a royal residence, and became synonymous with palace." Max Müller, Sci. Lang., 269.

141. *to ben holden* = to be considered.

142. *but* = still further, indicating simply a change in the point of view. But is in A.S. *butan* for *bi-utan*, that is *by-out* = without = *near-but-out*. It gradually loses its adversative force, and becomes a simple conjunction.

for to speken, the gerund or verbal noun. We would now say *speaking*, &c., using the independent participial construction.

144. *If that* = if so be that; if it happened that. According to this explanation, *that* is the sentence article, belonging to the sentence *she saw*, &c., which is the subject of the supplied verb. This explanation will also apply to the other cases where *that* follows a conjunction.

146. *of smale houndes*, a partitive genitive; cf. A.S. "Ic haebbe his her" = I have some (of it) here. Perhaps, however, this is an imitation of the French idiom. The A.S. generally uses the genitive, sometimes the preposition *of*.

147. *wastel breed* = fine white bread. Dogs were usually fed on coarse lentil bread baked for that purpose.

148. *But* = and; it is equivalent to an emphatic conjunction, its adversative force calling especial attention to the new particular.

Scan: But so | re wepte | sch' if oon | of hem | were deed.

149. *men*, the indefinite pronoun (*one*), now unfortunately obsolete. It is also written *me*, which must be carefully distinguished from the dat. and acc. of *I*.

smot, pret. singular; the plural would be *smite*. So in A.S. he *smot*, we *smiton*.

yerde = a stick, a rod. A.S. *gyrd*, *geard*. This word means: (1) an enclosed place (Goth, *garda*, a gard or fold, *gards*, a house), a garden; (2) the means by which such enclosure is effected, i.e., palings or sticks; (3) finally, the word comes to denote a lineal measure determined by the usual length of such palings. So, also, *rod* has passed to denote a measure of distance; and *rood*, a measure of area.

152. *tretys* = slender, well-proportioned.

"Her face gentil and tretise." Rom. R., 1016.

Eyen = eyes. A remnant of the *n* declension of nouns; cf. oxen, chicken, kine.

155. *a spanne broad*, acc. of measure.

trowe = think, should think.

156. *hardily*, assuredly, certainly. *Hard* originally denotes strength (cf. *hardy*), thence reliability.

157. *I was waar*, I was aware, I observed.

159. *peire* = a set; used to denote any thing, the parts of which, or the natural divisions of which, are equal to each other.

bedes = beads, a rosary. *Bead* is derived from the A.S. *biddan*, Ger. *beten*, to pray; it means: (1) a prayer; (2) a string of balls upon which the tale or tally of prayers was kept: hence the phrase "to tell one's beads" = to say one's prayers.

gauded al with grene, with green gaudes. The gaudees were large beads upon the rosary indicating a *Pater Noster*.

160. *brock* = "*brooch*, signified: (1) a pin; (2) a breastpin; (3) a buckle or clasp; (4) a jewel or ornament. It was an ornament common to both sexes. The 'crowned A.' is supposed to represent *Amor* or Charity, the greatest of all the Christian graces." M.

162. *Amor vincit omnia*, Love (charity) conquers (surpasses) all things.

163. *Another Nonne*. Tyrwhitt says: "No nun could be a chaplain." Probably a nun who assisted her in her duties as prioress, and called a chaplain from the analogy.

164. *chapellyn.* This word may be used here as equivalent to *assistant.* Tyrwhitt, however, rejects these two lines as interpolations, because of the difficulty mentioned above. According to Spelman, the word *chapel* has passed through the following significations: (1) a chest or coffer, in which the relics of martyrs were preserved; (2) a building in which these *capellae* of relics were kept; (3) a place of prayer, because of the peculiar sanctity of such places. Accordingly the word *chaplain* would pass through corresponding changes, and would mean: (1) a keeper of such a coffer of relics; (2) one whose duty it was to superintend the building in which the coffer was kept, or that part of the building in which the shrine was erected; (3) one whose duty it was to read prayers. Inferior clergy can read prayers, while no one but a consecrated priest can celebrate mass. Hence the idea of inferiority would naturally attach to the word *chaplain*, and the word might come in time to denote a servant in a religious house. The same idea of inferiority attaches to a *chapel* as compared with a church. Webster's Dictionary gives another derivation of chapel: "Originally a short cloak, hood, or cowl, a sacred vessel, chapel. It is said that the king of France in war carried St. Martyn's hat into the field, which was kept in a tent as a precious relic, whence the place took the name *capella*, a little hat, and the priest who had the custody of the tent was called *capellanus*, now *chaplain*." Wedgwood says, and we think with good reason, alluding to the foregoing derivation: "But we have no occasion to resort to so hypothetical a derivation. The canopy or covering of an altar where mass was celebrated was called *capella*, a hood. . . . And it can hardly be doubted that the name of the canopy was extended to the recess in a church in which an altar was placed, forming the *capella* or *chapel* of the saint to whom the altar was dedicated."

165. *a fair for the maistrie* = a fair one for the position of master. "The phrase *for the maistre* is equivalent to the French *pour la maistrie*, which in old books of physic was applied to such medicines as we usually call sovereign [specific] or excellent above all others. In the same sense the monk is said to be *fair for the maistrie* — above all others." T.

166. *An Out-rydere* = one who rides after the hounds in hunting. *Out* in composition often denotes to a great degree, intensifying the word to which it is joined; cf. *out-and-out* = thoroughly; *utter*, &c.

venerye = hunting; a practice of the monks which occasioned great scandal.

"And these abbotes and priours don agein here rihtes;
Hii riden wid hauk and hound, and contrefeten knihtes."
Pol. Songs, 329.

167. *to ben*, inf., construed with *able*.

to ben an abbot able. His qualifications for this holy office afford a fine opportunity for Chaucer's satire. In a similar strain of satire we speak of corpulent men as "fit for aldermen."

168. *Ful many a*. *Many* must be construed as an adverb modifying *a*, which is here equivalent to the numeral *one*. In semi-Saxon (Layamon) we find the two words joined; nom. *monienne*, gen. *moniennes*. In illustration of this use of *a*, cf. "With him ther wente knyghtes many oon." K., 1260. "Of fees and robes hadde he many oon." P., 317. "In the same way the Germans say *mancher* (adj.) *Mann*, but *solch* (adv.) *ein Mann*. In A.S. the idiom was 'many man,' not 'many a man.'" Abbott, Shak. Gr., § 85. At present the use of the article is simply to allow the word *many* to stand with a singular noun; in such cases *many a* = *many times a*, causing the word to be taken distributively; while many used with the plural would denote the collective use of the noun to which it belonged. The distributive use is more intensive, as it fixes the attention upon the unit. The force of the expression has caused it to be retained, although its true syntax is no longer obvious.

stable, article omitted.

169. *bridel heere gynglen*. The verb *heere* governs *bridel gynglen* as its object. The infinitive when construed as a noun retains its verbal force. *Bridel* is the acc. subject of *gynglen*. "After verbs of perceiving . . . and some others, the logical object is the infinitive clause." March, § 293. "Anciently no person seems to have been gallantly equipped on horseback, unless the horse's bridle or some other part of the furniture was stuck full of small bells. Wiclif, in his *Trialoge*, inveighs against the priests for "their fair hors and jolly and gay sadeles, and bridles ringing by the way." Warton, 167.

170. *Gynglen*, inf. jingling. Tyrwhitt reads *gyngeling*. Prolong the first foot = *gy-ing*-ling.

171. *loude* and *cleere* are adverbs.

doth, sc. gynglen.

172. *There as* = there where = where. In such expressions

as was probably added to indicate the relative force of what otherwise might be taken for the demonstrative adverb; cf. whereas (Shak.) = where that. In E.E. *there* and *then* are used in cases where we would write *where* and when; the former being in E.E. both demonstrative and relative, and the latter being interrogative. *As* is added to all the interrogative adverbs to render them relative, and may have also been added to those which by their form were either demonstrative or relative, to determine their relative character, or the addition may have been due to the force of analogy.

173. *Maure — Beneyt* = Maur — Benedict. St. Maur was a disciple of St. Benedict. The rule (discipline) of these saints was the oldest, and consequently the strictest form of discipline in the Catholic church.

174. *Bycause that* = because, for the reason that; cf. "by the cause." K., 1630. In compounds where *by* precedes, it is changed to *be;* as, *before*, *behind*, *beside;* where it follows, it retains its form; as, *thereby*, *hereby*, &c. The prefix *be*, in English verbs, stands in the place of three prefixes originally distinct: (1) *be*, the intensive prefix, as *bereave* (Goth., *biraubon*); (2) the intensive or collective prefix *ge*, as *believe*, Ger. *glauben* (Goth., *galaubjan*); (3) the preposition *by*, as become = *by-come*. *Be* in the 1st and 3d cases was undoubtedly originally the same, denoting nearness, hence intensity.

that refers to *cause* considered as a noun; cf. "In the place that the tree falleth" = where the tree falleth, or, as it would be in E.E., *where that;* cf. also *therefore* = for this, that.

somdel = somewhat. We still say "a good deal."

176. *trace*. Other readings are *space*, *pace*.

To hold the trace = to follow the track.

177. *of that text*. That which suggests a mental state is in A.S. put in the genitive. The statement of the act in this case is but an expressive way of showing his utter contempt for the strict discipline of the early monks. *Of* is here equivalent to *concerning*.

a pulled hen. "A moulting hen, a worthless hen, because neither laying eggs nor fit for food." M. "The French *poulet*, which then meant a young child, is Anglicized into something which looks like the participle of the verb to *pull* in the Prologue, 177." Earle's Philology. Neither of these explanations appears to me satisfactory. I think it means a hen reduced to a

mere skeleton,—as we say, "mere skin and bones." The word is variously written *pulled*, *peeled*, *pilled*, *pollid*, and is probably allied to French *piller*, to plunder, and hence figuratively = poor. "Thou must not pil and powle the tenant." Latimer, vii. Ser. 51, Arber.

"Thus ye derid hem unduly with droppis of anger,
And stonyed him with stormes that stynted nevere,
But plucked and *pulled* hem anon to the skynnes,
That the ffresing ffrost ffreted to here hertis."
Dep. Ric., 12.

"A nation scattered and peelled." Is. xviii. 2. Some derive the word from *depilatus*, bald. "And if it is a foul thing to a womman to be *pollid*, or to be *maad ballid*." Wiclif, 1 Cor. xi. 6.

"As pyled as an ape was his skulle." C. T., 3933.

"With skalled browes blake and piled berd." P., 627.

178. *That seith*, *that*. First *that*, rel. pron. referring to *text*; second *that*, sentence article, modifying the sentence which is the object of *seith*.

noon = not at all, in no case: an emphatic negative = no one. It must be explained as an adverbial accusative.

179. *recckeles* = reckless: regardless of the laws of his order. Tyrwhitt supposes Chaucer to have written *reghelles* (A.S. *regol*, rule) = without rule, but the other explanation suits the context better.

180. *is likened* = is to be likened to: is like to.

waterles = out of water. Words in *less* are now used only subjectively.

181. *This is to seyn* = that is to say. Philosophically, it is more correct to use the near demonstrative in such cases, but our present idiom is fixed otherwise.

to seyn, predicate with *is*.

a monk, &c., sc. *is likened*.

182. *worth*, an abbreviated form of worthy, which in A.S. was followed by a gen. of price. We have retained this construction with *worthy*; with *worth*, however, we use, as here, the acc. of definition.

183. *I seide* = I should say. Subj. pret.

opinioun, trissyllable.

good. The usual etymology refers this word to the same root as *God*, with the original meaning of moral excellence. It is, however, probable that the resemblance is only accidental, and

that the original force of good is given more nearly in this passage, — an opinion *that will hold.*

184. *What* = why, wherefore, Lat. *quid.* Common in Shakspeare.

studie, inf. The auxiliary verbs are followed by the infinitive, although they have degenerated into hardly more than modal or tense signs.

himselven, acc. sing. For dative, see l. 528. As we inflect *self* only in the plural, *v* does not occur in the sing.

wood, crazy, mad. This root is preserved in Wednesday (Wodensday), so named from the A.S. god *Woden*, — the Raging one, — an appropriate designation for the god of war. Scot. *wud*, mad, distracted, wild. "An' just as wud as wud can be." Burns.

185. *To powre* = to pore, to be construed with *studie*. "Why should he *devote himself* (study, cf. Lat. *studere*) to poring over books in a cloyster, and make himself mad?"

186. *swynke* = labor, inf., construe with *what schulde*, l. 184. This word is now obsolete, although used by Milton.

187. *How schal*, &c. A fine bit of special pleading, or sarcasm. This whole passage is punctuated differently; some place an exclamation point after what, and only commas until *byt?* Morris prints a full stop after *poure*. With the first pointing, which seems to give the easiest reading, the sense would be "what! should he study, &c., how shall the world be served." With this pointing, *schulde* and *swynke* will be subjunctives. With the pointing given in our text, "How schal," &c., is rather an assertion under cover of a question = if he should study, &c., the world could not be served.

188. "Let Austin keep his labor for himself."

189. *pricasour* = a hard rider. Literally "a spurrer," one who rode with "whip and spur."

aright = *on right* = indeed. We now use *downright* with a similar force.

190. Scan: Greyhoundes | he hadde | as swifte | as fowel | in flight.

fowel, pl. = birds. Now usually restricted to domesticated birds.

192. *Was al his lust* = his pleasure was wholly.

for no cost, &c. = "for no expense would he abstain from these sports." M. Perhaps, better, "he would on no account refrain, — for no reason. The verb *cost* is sometimes used figu-

ratively as nearly equivalent to *cause;* e.g., "Slavery cost the country a four years' war." So also *needes-cost* = for the reason of need; on account of necessity.

193. *purfiled*, embroidered. *Purfil* (subst.) signifies the embroidered or furred trimming of a dress; hence the verb comes to have the general meaning *to ornament.*

atte = at the.

194. *that*, sc. which was. Or *and that* may be explained as an emphatic conjunction = *and that too.*

195. *Hood.* "With an hode on his hed, a lousi hatte aboue." P.P. v. 195.

197. *love-knot*, an intricate knot, typical of an indissoluble union. Such minute touches of description reveal the character of the monk with a wonderful life-likeness.

198. *balled* = bald. "The original meaning seems to have been: (1) shining; (2) white." M. "Smooth as a ball." T. "Besides signifying void of hair, *bald* is used in the sense of having a white mark on the face." Wedgwood. Cheap whiskey which fires the face is called *bald-face* (see Bartlett's Dict. Am.), in which the O.E. *bal*, a blaze, is clearly recognizable.

199. *And eek* connects *face* with the subject of *schon*, as though it had been separately expressed.

anoynt = anointed, p.p. Verbs ending in *d* or *t* contract the ending *ed:* (1) by dropping the *d* or *t;* (2) by transposing the letters *ed* and uniting the consonants; (3) or by transposing the letters of the termination: e.g., *bilte* = builded; *caste* = casted; *let* = letted; *fedde* = feded.

200. *lord*, a title of honor, like Sir, given to persons of superior rank, and to monks.

in good point, a translation of the French *embonpoint*, — rotundity of figure.

201. *eyen steep* = bright eyes.

"Stepe stayred stones of his stoute throne." E.E. Al. Poems, ii. 1396.

rollyng in his heede, quick in their movements; cf. Gr. ἑλίκωψ, a frequent epithet of youths.

202. *That*, rel. pron. pl. relating to *eyen.* "That shone like the fire under a caldron."

203. *bootes souple.* The term *boot* at first probably denoted a brogan or moccason, a bag of leather laced on the instep. Probably so named from their being made of the entire skin of the animal; cf. *bottle.*

205. *forþyned goost* = a spirit wasted away by punishment. The force of *for* in composition (Ger. *ver*) is opposition, deterioration, &c. The Greek παρά is similarly used, and (being from the same root) affords a good explanation of the prefix. Παρά means *along side of:* hence as a prefix denotes that which fails of coming up to a certain mark.

207. *broun*, connected with *byrnan*, to burn.

berye. *Bhaksh* in Sanskrit = to eat: hence Lat. *bacca*, Goth. *basja* (A.S. *beria*), a berry. What a wonderful revelation of the primitive condition of man is given in the simple fact that the word for *food* is berry, — that which grows of its own accord!

208. The *foure Ordres* were: (1) The Dominicans, or preaching friars; (2) The Franciscans, or Gray Friars; (3) The Carmelites, or White Friars; (4) The Augustine (Austin) Friars.

wantoun = free; literally, untrained, unrestrained: *wan* = un; *itowen* = trained. "Schomeleas is the mon . . . that deth eni untoweschipe" = that doeth any wanton act. An. R., 170; cf. "Ne [beon heo] so fulitowune" = be they never so coarse. Ib., 244.

209. *solempne* = festive. The word literally means *annual*, and originally denoted those religious ceremonies which were celebrated annually: hence the word comes to have two meanings, — (1) demanding reverence; (2) festive. The latter meaning is obsolete. The *þ* was inserted to facilitate the pronunciation of both *m* and *n;* having dropped the *þ*, we only sound the *m*.

211. *daliaunce and fair langage* = gossip and flattery.

213. *wymmen*. In early times the sexes were distinguished by their occupations. Men were called the "weapon side" of the family; women, the "spindle side." The first gave rise to *wep-men;* the second to *wif-men*, the weaving men.

at his owne cost. The marriage settlement proposed by the friends of the bride was one of her chief attractions. Pepys (in his Diary, 1662) mentions his objections to the small dowry of a lady proposed for his brother, and broke off the match on this account. He also gave his sister £600 as her dowry.

214. Scan: Unto | his ordr' | he was | &c.

Post, support, pillar. "Originally a *post* was something *posited* or placed firmly in the ground, such as an upright piece of wood or stone. . . . As a *post* would often be used to mark a fixed spot of ground, as in a mile-post, it came to mean the fixed or appointed place, where the post was placed, as in a military post,

the post of danger or honor, &c. The fixed places where horses were kept in readiness to facilitate rapid travelling during the times of the Roman Empire were thus called *posts*, and thence the whole system of arrangement for the conveyance of persons or news came to be called *the posts*. The name has retained an exactly similar meaning to the present day in most parts of Europe; and we still use it in post-chaise, post-boy, post-horse, postilion. A system of post conveyance for letters having been organized for about two centuries in England and other countries, this is perhaps the meaning most closely associated with the word *post* at present, and a number of expressions have thus arisen; such as, post-office, postage. . . . Curiously enough we now have iron letter-posts, in which the word *post* is restored exactly to its original meaning." Jevon's Logic, 34. From the notion *fixed* or *placed*, the word easily passes to the idea of support or any thing placed under.

216. *cuntre* = country. "*Gegend* in German means region or country. It is a recognized term; and it signified originally that which is before or against, what forms the object of our view. Now, in Latin, *gegen*, or against, would be expressed by *contra;* and the Germans, not recollecting at once the Latin word *regio*, took to translating their idea of *Gegend*, that which was before them, by *contratum* [*contra*] or *terra contrata*. This became the Italian *contrada*, the French *contrée*, the English *country*." Max Müller, Sc. of L., 291.

The travelling friars were always welcome guests at the houses of men desirous of information, as they alone were possessed of any knowledge of foreign countries; and besides the current news of the day, which no other class had such means of hearing, they were acquainted with science both experimental and practical.

217. *worthi*, noble, distinguished: contrasted in *rank* with the *frankleyns*, and as to *residence*, in town, as opposed to the *country*.

toun (A.S. *tun*), properly a plot of ground enclosed by an hedge (A.S. *tynan*, to close); many dwellings enclosed; that is, a village. The word for city is *burh* (from *beorgan*, to protect), which denoted a number of dwellings surrounded by a wall. Wiclif uses *toun* in the sense of field: "I have bought a toun." Luke xiv. 18. From this root we have *tunnel*, an enclosed space.

218. *confessioun*, quadrisyllable.

219. *more than a curat.* A curate could not grant absolution in all cases.

220. *licentiat.* He was a licentiate of his order; that is, he had license from the Pope to grant absolution in all cases.

224. *Ther as he wiste han* = in those cases where he knew he would have. *Han*, inf., contracted from *haven;* acc. subject omitted.

pitance, literally = a mess of victuals given in charity; hence a *gift* for a religious purpose. "An extraordinary allowance of victuals given to monastics in addition to their usual commons." T. Sometimes an addition allowed to the portion of a single person, and hence denoting any small portion.

225. *For — for to give.* The first *for* is a conjunction; the second with *to*, the sign of the gerund. In this case we would still use the gerundial construction; as, "For, giving unto a poor order, is a sign," &c.

226. *signe* = a sign. In E.E. the article is often omitted, where our present idiom requires it. Nouns were then rather the names of things than of conceptions. So Spenser, F. Q., I. vi. Title: —

"Fayre Una is releast whome salvage nation does adore."

is well i-schrive = is worthily shriven; has been worthily absolved.

227. *he gaf, he.* The first *he* refers to the penitent, the second to the friar.

Dorste make avaunt = he felt confident; literally, he dared to make a boast.

229. *of his herte*, &c. = is so hard-hearted. This construction is the A.S. genitive of part in which the quality is conceived; it is equivalent to the Latin ablative of limitation; e.g., *pedibus aeger.*

230. *He may not wepe* = he is not able to weep. The literal meaning of *may* is *to be able.* A.S. *magan.* "Thei schulen not mowe." Luke xiii. 24, Wiclif. They shall not be able. A. V. So also in the preterite:

"His felaw Aristippus hight
Which mochel couthe and mochel might."
Gower's Con. Am., iii. 160.

although, emphatic form of *though*, which is a derivative of the demonstrative pronoun; the *ugh* is the intensive pronominal

particle; Goth. *uh*, Lat. *ce*. *Though* is therefore equivalent to Lat *quanquam*.

him sore smerte = it might pain him severely: he might be truly penitent.

Him, acc. after *smerte*.

231. *in stede* = in place. Now usually written together.

232. *Men moot* = one must.

233. *typet*. "When the order degenerated, the friar combined with the spiritual functions the occupation of peddler, huckster, mountebank, and quack doctor." Brewer (quoted by Morris).

234. *wyfes*, dat. pl. of *wif*.

235. *noote* = voice for singing. Note (Lat. *notus*) is: (1) a mark by which any thing may be known; (2) (in music) a mark designating certain sounds; (3) by metonomy, such a sound; (4) a musical voice, — a voice capable of making the *notes*.

236. *couthe he synge* = knew he how to sing. *Synge* and *pleyen*, inf. depending upon *couthe*.

rote = a musical instrument. "Notker says that it was the ancient *psalterium*, but altered in shape and with an additional number of strings." T.

237. *yeddynges* (dissyllable) = romances or poetic tales, popular songs.

utterly = from every one: wholly, to the utmost.

238. *flour-de-lys* = lily.

239. *Therto* = besides, literally = to this.

240. *He knew the tavernes wel*, a recommendation as a fellow traveller.

241. *tappestere* = tapster. The termination *stere*, *ster*, denotes a feminine agent, although in the fourteenth century it was not always thus used; this may have arisen from the gradual transfer to men of certain avocations which in more warlike times belonged exclusively to women. The gradual loss of the idea of gender in this suffix would indicate the decadence of that state of society in which the husband was styled the *waepman* (weapon-man), and the introduction of a higher civilization. We have also formed a class of words by analogy, in which, however, something of the original idea of feminine inferiority is preserved; as, *youngster*. We find in O.E. *brewstere*, *webbestere* (mas. *webbe*), *forestere*, *huckstere*, &c. We still use *spinster* as a feminine. In the case of *songster* we have made a double feminine by adding the French suffix *ess*. This termination is

by some referred to the Sanskrit *stri*, meaning woman: but the ending *ter* in all languages of our family signifies the agent or doer; e.g., Sansk. *petar*, Lat. *pater*, Gr. πατήρ, Goth. *fadar*, Ger. *vater*, Icel. *fadir*, A.S. *faeder*, Eng. *father* = the one who feeds or supports. It is not impossible that an inorganic *s* may have been added, thus giving rise to a masculine *s-ter*.

243. *wortki* here refers to social standing; cf. the expression, "worshipful sir."

as he, sc. was.

244. *Accordede not* = it did not comport with his dignity. The subject of *accordede* is *to han*, &c., in the next line.

as by his faculté = as tending to lessen his influence.

by here = against; cf. "I know nothing by myself." 1 Cor. iv. 4; i.e., against myself.

245. *sike*, pl. of sick. This use of *sick* is now called an Americanism, the English restricting the meaning of the word to *nausea*.

246. "It is not becoming, it may not profit one to associate (have dealings) with such poor people." This is in explanation of ll. 243, 244.

honest is here used in its Latin signification = *honorable*.

247. Scan: Fo-r | to del | en with | no such | poraille.

Delen, to share, to have intercourse with. A.S. *daelan*, to divide. Hence, as in all commercial transactions there is a sharing of values, the word easily came to have its present meaning of doing business. We *deal* with the grocer; that is, we give him a *part* of our money for a *part* of his goods. *For* in this construction seems only to indicate the gerund: it has not the force of a preposition, as *to delen* is the subject of the sentence. It may possibly be construed as a conjunction introducing the sentence, but thrown out of its natural place by the exigencies of the metre.

248. *al* = altogether.

riche = the rich, pl. adj. The language, because of the loss of inflection in adjectives, does not allow the omission of the article in cases like this.

sellers of vitaille = those who would give him his livelihood. *Sellers* here means givers; cf. "Syle tham the thé bidde." Matt. v. 42. Give to him that asketh.

249. Scan: And o | v'ral ther | &c.

schulde = might, subj. pret.

arise = come back. A figure taken from the "coming up" of seed. He was courteous where it would pay.

250. *lowely of service* = humble in performing his services.

251. Notice the negatives *n'as no man nowher.*

Vertuous = active, energetic, diligent. From Lat. *vir*, a man. Virtue is therefore manliness, or manhood, which at first was synonymous with physical bravery, afterwards applied figuratively to denote moral courage in resisting evil, and finally it has been applied to the spirit which resists the sins to which one is peculiarly exposed. What a revelation of character is given by the employment of this word; as, *virtuoso*, to designate one skilled in ornamental arts; or *vertu*, to denote articles whose only use is ornament!

252. *beggere*, beggar. That is, a man with a *bag*, which was the usual sign of a mendicant. It is a curious and instructive fact that this word is not from the A.S.; cf. "Scheome, ich telle. . . . uorte beggen ase on harlot." An. R., 356.

253. *Oo schoo* = a shoe. Some read *a sou*, a half-penny.

Scan: For though | a wid | ew' had | de noght | oo schoo.

254. *In principio.* The beginning of St. John's Gospel in the Vulgate.

256. *purchas — Rente* = proceeds of begging; regular income.

wel better = much better.

257. *rage* and *pleyen* are inf. depending upon *couthe.*

258. *love-dayes.* Days appointed upon which differences might be settled by arbitration, without recourse to law. These arbitrators were usually chosen from the clergy, who thus had a fine opportunity of enriching themselves, — an opportunity of which they were not slow to take advantage. "Mr. Kitchin suggests that these private days of peace are analogous to the *truga dei*, — truce of God, — so often proclaimed by bishops between A.D. 1000 and 1300. This truce lasted from 3 P.M. Saturday to 6 A.M. on Monday." M. Perhaps, however, the word may be nothing more than a corruption of *law-days*, — the days on which sheriffs held their courts. "They [the lawyers] follow Sises and Sessions, Letes, *Lawdays* and Hundredes." Latimer, vii Ser. 53, Arber. *Letes* = town courts: *hundredes* = courts for the hundreds. The fact that Lawdays, or days upon which terms of court opened, were usually determined by the festivals of the church, would facilitate this confusion. "It was ordered by the laws of King Edward the Confessor, that from Advent to the octave of the Epipha-

ny, from *Septuagesima* to the octave of Easter, from the Ascension to the octave of Pentecost, and from three in the afternoon of all Saturdays till Monday morning, the peace of God and of holy church shall be kept throughout all the kingdom. And so extravagant was afterwards the regard that was paid to these holy times that . . . Britton is express that in the reign of King Edward the First no secular plea could be held, nor any man sworn on the Evangelists in the times of Advent, Lent, Pentecost, harvest and vintage, the days of the great litanies, and all solemn festivals. But he adds that the bishops did nevertheless grant dispensations . . . that assizes and juries might be taken in some of these holy seasons. . . . The portions of time that were not included within these prohibited seasons fell naturally into a fourfold division, and, from some festival day that immediately preceded their commencement, were denominated the Terms of St. Hilary, of Easter, of the Holy Trinity, and of St. Michael. . . . There are in each of these terms stated days called *days in bank;* that is, days of appearance in the court of common bench. They are generally at the distance of about a week from each other, and have reference to some festival of the church. On some one of these days in bank all original writs must be made returnable. . . . But on every return day in the term the person summoned has three *days of grace*, beyond the day named in the writ, in which to make his appearance." Blackstone, iii. 276.

259. *ther* = on such occasions; i.e., in putting in pleas. *There*, being the dative of the demonstrative, may mean either *in that place*, or *at that time*.

261. *maister*, chief, or head of a religious house.

263. *That rounded*, &c. = that kept its shape round as a bell in a press or throng, — alluding to the shortness of the garment, which, upon the full figure of the friar, resembled a bell; and to the quality and abundance of the material, which kept its shape even in a press or crowd.

265. *To make his Englissch swete*, &c. To those ecclesiastics whose native language was French the English must have seemed harsh. We have rendered it much smoother than it was in the time of Chaucer by silencing the gutturals.

266. *harpyng* probably = playing on any musical instrument. See line 236.

268. *don*, pl. for *doen*. This use of *do* is common, but improper

Do can be used in place of the verb only by ellipsis, in which case the verb omitted can be restored from the preceding clause. We evidently cannot say "do twinkled," but we can say "We love because you do." Originally *do* could only be followed by the infinitive; we have relaxed the rule so as further to allow the infinitive to be suggested by a different mode. The force of this rule is, that *do* must not be employed as an auxiliary and as a leading verb in the same sentence.

269. *cleped*, called, monosyllable. Still retained in archaic English in the p. participle *yclept*.

270. *forked berd*. A forked beard was the fashion at this time.

271. *high on hors* = erect upon his horse; cf. "He carries a high head." We say "on foot" or "a-foot;" but *on horse* is obsolete. We use the preposition with the gerund with the omission of the article or relative word, as *a-hunting*.

272. *clapsed* = clasped. Connected with *clip*, to embrace. The word *clip* is still used to denote an iron passing around the axle of a wagon. The tendency to shift the position of the letter *s* appears in A.S.; e.g., *asce*, or *acse*, ashes; *ascian* or *acsian*, to ask, which is still vulgarly pronounced *ax*.

faire and fetysly = well and neatly.

275. "Always having reference to the increase of his gains."

Sownynge = boasting, sounding; having reference to; cf. the legal phrase "Sounding in damages."

thencres = the increase. The article (definitive) frequently coalesces with the defined word when such word begins with a vowel. The case endings of nouns were originally definitive words, which have coalesced with the stem form, in the same manner as the verbal endings, which were originally pronouns, have become attached to the stem. So long as the original force of these endings is felt, the subjects of verbs, when pronouns, are omitted, and definitive words are in like manner omitted in the case of nouns. In Early Saxon there is no article; in Early English it is quite sparingly used: but when the real force of the inflectional endings was lost, the article and other definitive words have been introduced to supply their place. From this tendency to unite the article and noun in pronunciation, — a sort of inflection at the beginning of the word, — several curious forms have arisen; e.g., *nonce*, the initial *n* being the acc. termination of the article; so also, *nokes* (oaks), *nale* (ale). But one

of the most curious instances is the Turkish name for Constantinople,— *Stamboul*, which is a corruption of the Greek εἰς τὴν πολίν = to the city. The Turks frequently hearing this phrase, and not knowing its meaning, quite naturally took it to be the name of the city.

276. *were kept* = he wished the sea to be watched or guarded "so that he should not suffer from *pirates* or privateers." M.

for eny thinge = at all hazards, by all means. *For* here has the meaning *in comparison with, in preference to.* He wished the sea to be guarded in preference to any thing else. Morris, however, explains *for* by *for fear of*, which does not seem to me satisfactory.

277. *Middelburgh*, a port in the Netherlands.

Orewelle, a port in Essex.

278. "He knew how to give French crowns in exchange;" that is, to act as a money-changer, a class of extortioners.

scheeldes = shillings (*shieldings*). French crowns marked with a shield.

279. *his wit bisette* = employed his wits. *Wit* is here used somewhat as we still use the word to denote the mental faculties, but with a dash of contempt, as though they were put to an unworthy use; cf. "A clerk had beset his while," Millere's Tale, = A clerk had employed his time.

280. *No man wiste*, &c., a fine stroke of description.

281. "So stately was he in his demeanor in his bargains, and in making his arrangements for borrowing money." Morris explains *so steadily*, probably an error of the press. The idea is that he had such a confident air that, even when borrowing money, no man suspected that he was in debt.

282. *bargayns*. "O. Fr. *barguigner*, to chaffer, bargain, or more properly (says Cotgrave) to wrangle, haggle, brabble, in the making of a bargain. The proper meaning of the word is contest, debate, and it was frequently used in O.E. and Scotch in the sense of fight, skirmish." Wedgwood.

283. *withalle*, in spite of all, nevertheless. The original force of with = against, which is still retained in compounds; e.g., *withstand, withhold*. *Withalle* is simply an emphatic form of *with*, and will vary in meaning as *with* varies.

284. *But* introduces an unexpected clause: one would expect that being a *worthy* man his name would be known.

I not = I ne wot. I know not. The negative frequently com-

bines with the following word; as, *nam* = ne am, *nas* = ne was, *nath* = ne hath, *nolde* = ne wolde.

men him calle = what one might call him, — what his name was.

285. *Clerk* = a scholar, an educated person. This word affords an admirable illustration of the changes which the meaning of a word undergoes corresponding to certain changes in the objects designated by it. Clerk is originally the Greek κληρικός, — literally, chosen by lot. It was in very early times applied to the clergy, because, as is supposed, Matthias was thus selected to be an Apostle. The word *clergy* is the same word derived through the Latin *clericatus*. During the Middle Ages the ecclesiastics were possessed of all the learning in the world, so that the word *clerk* became synonymous with learned person; and, as the estimation of learning fell, it signified any one who could read; while *clergie* was used to denote learning, or men of learning. The word now signifies one whose chief employment is writing, or an attendant in a store, probably because writing was deemed an accomplishment essential to a shop-keeper, in keeping his accounts.

Oxenford = *Oxford*, "as if the ford of the *oxen* (A.S. *Oxnaford*), but the root *ox* (*esk*, *ouse*) is of Celtic origin, and signifies *water*." M. Oxenford therefore means "the ford of the (river) Ouse."

286. *That unto logic*, &c. Who for a long time had given his attention to logic. Literally, who had gone into logic, &c. We still speak of going into law or any other profession. The condition in which the study left the student is a satire upon the method of teaching logic then in vogue.

286. *He*; that is, the Clerk.

288. *right fat* = very fat. This use of *right* is a vulgarism at present, or confined to colloquial use. We say "right off," "right away." "A Southerner would say, 'It rains *right* hard.'" Bartlett's Dict.

291. *geten*, p.p. = gotten, got.

him, dative = for himself.

benefice = an ecclesiastical living. This word is the same with *benefit* (Lat. *bene*, *facere*), and originally signified an estate in lands granted for life only, and held at the good-will of the owner. It afterwards technically signified the grant of temporal authority by the Pope as a fee of the Roman see. Finally,

upon the extinction of feudalism, it was restricted to religious livings.

292. *so worldly* = sufficiently worldly: *so* is here equivalent to *so as*.

293. *For him was lever*, &c. = For he would rather have. Literally, it was more agreeable to him to have. *him*, dative after *lever*.

294. Scan: Twen | ty book | es clad | &c. *Twenty* was probably pronounced *t' wenty*.

296. *Then* = than, acc. of the definitive; cf. Lat. *quam*.

sawtrie = psaltery, a Greek instrument of music; cf. *psalm*, a hymn to be sung to the psaltery.

297. *al be* = although it be; for *al be it*, usually written as one word, *albeit*. Sometimes we find *al* standing for this expression. *Be* is here in the subjunctive, which accounts for the omission of *though*. "Albeit I do not say to thee." Philemon, 19.

philosophre. There is a play here upon the word philosopher, which was used to designate an alchemist, who pretended to turn base metals into gold by the so-called "Philosopher's Stone," as well as a lover of learning, a student.

298. *hadde*, which is usually a monosyllable, is here a dissyllable.

299. *of his frendes* = from his friends, genitive of source.

301. *gan preye* = prayed, did pray. *Gan* is a contraction of *began*, and is used as a past auxiliary.

302. *gaf him* = gave to him. *him*, dative. It was not unusual at this time for students to support themselves at the universities by begging.

wherwith = with what. This word is still in use in this sense, and finely exhibits the pronominal force of *where* (dative of *what*) after the preposition *with*.

306. *high sentence* = of great pith or meaning.

307. *sownynge in moral vertu* = in consonance with moral virtue. The word *consonance* preserves the figure, and perhaps gives the sense more accurately than the usual explanation *tending to*, which would have reference to the *hearers*, rather than to the revelation of the speaker's virtue; cf. note, l. 275.

moral, from the Latin *mos*, manner, custom, habit, passes to the meaning correct manners, and right habits, — that which ought to be as well as that which is.

308. This line aptly describes the true scholar.

309. *A Sergeant of Lawe* = a lawyer of the highest rank. "The degrees were those of barristers (first styled apprentices, from *apprendre* to learn), who answered to our bachelors; as the state and degree of a serjeant, *servientis ad legem*, did to that of doctor." Blackstone, i. 23. *Sergeant* is another form of servant, *g* in French words frequently becoming *w* or *v* in English.

war and wyse = cautious and skilful.

310. *That* = who.

Parvys. The portico of St. Paul's, where the lawyers were accustomed to meet for consultation. The frequency of his being at these consultations indicates his reputation and his practice.

311. *Ther*. Used to introduce the sentence. It refers to the subject already mentioned.

312. *of gret reverence* = a person to whom great reverence was shown, entitled to great respect for his opinions. Genitive of quality or characteristic.

313. *He semede such* = He appeared like a learned lawyer.

314. *Justice . . . in assize*. "The judges upon their circuits now sit by virtue of five several authorities. . . . 4. A commission of *assize*, directed to the justices and serjeants therein named, to take (together with their associates) assizes in the several counties." Blackstone, i. 59. These assizes tried real-estate questions.

315. *patent* signifies any letter open to public perusal, or addressed to the public. A document conferring nobility is called Letters-patent of Nobility. In this country a document conveying full title to lands by the government, or granting an exclusive right to an invention, is called a patent. Patent here refers to his commission as serjeant; commission, to his appointment to the assize.

317. *fees* = money. This word originally signified cattle (cf. Lat. *pecunia* from *pecus*); then, as cattle were used as a medium of exchange, it signified money or the means of exchange; and as cattle generally constituted a person's property, it also signified property in general, whether cattle or not. Cattle being used in early times as a medium of exchange, it would seem from a passage in Æschylus, Ag. 36, that the value of coined money was at first regulated by the better known value of cattle.

"Moreover King Servius, at the firste, when he made brazen coine, stamped the peeces with the portraiture of Sheepe, Kine and Oxen." Holland's Plinie, I. 550.

318. *purchasour* = prosecutor. Probably refers to his acts as king's counsel.

319. *fee symple* = possession without restriction. Fee originally denoting property, — that to which one had the right of possession, — naturally came to have the meaning of possession; *simple* (Lat. *sine plica*, without a fold) means without any complications: hence *fee symple* would mean possession or a title, without any of the many complications to which real-estate titles in England are often subject. These courts of assizes were held for the purpose of trying landed questions, and the meaning here is, "No title was to him more difficult of decision than a case in fee-simple."

320. *His purchasyng*, &c. "His prosecutions might not be tainted with any suspicion of collusion." M. *enfecte*, as a legal phrase, means to contaminate with any illegality.

323. *In termes* = at the sessions of the court. See note, l. 258.

Caas and domes alle = He had full knowledge of all the cases and decisions rendered in the courts from the time of King William; i.e., William the Conqueror, A.D. 1066.

324. *were falle* = were fallen or happened. Intransitives often form an aorist perfect with the auxiliary *be*. "When he was set." Matt. v. 2 (A.V.). "When he hadde sete." Ib.; Wiclif.

falle = happened. "Sit still until thou know how the matter will fall." Ruth iii. 18.

325. *endite* = tell a story.

make a thing = write a poem. "A poet is as much as to say a maker. And our English name well conformes with the Greeke word; for of ποιεῖν, to make, they call a maker poeta." Puttenham's Arte of Poesy, cap. 1 (Arber). Prof. Earle, Philology of the English Tongue, p. 200, certainly against the weight of authority, explains this line thus: "In such a sense it is said by Chaucer that his Sergeaunt of Lawe could endite and make a THING, meaning, he could make a good contract, was a good conveyancer." Cf. Ger. *dingen*, to bargain.

327. *pleyn by roote*, plead from memory.

328. *hoomly*, dressed plainly, in the manner one would be dressed at home. The word implies the absence of ornament, and is analogically applied to the features.

329. *Gird* = girded. Chaucer frequently contracts the preterites of verbs ending in *d* or *t*.

330. *telle I no lenger tale* = I make no further account. "Litel tale hath he told Of eny drem." Nonne Preestes Tale, 298. Little account made he of any dream. *Telle* and *tale* are from A.S. *tellan*, to reckon.

331. *Frankeleyn* = a wealthy freeholder; the only real distinction between him and others of his class being the largeness of his estate.

332. *dayeseye* = daisy: literally *day's eye*, Chaucer's favorite flower; upon the etymology of which he dwells with a lover's fondness.

"Now have I than eke this condicioun
That of alle the floures in the mede,
Than love I most those floures white and rede.
Such that men callen daisies in our toun."
Legende of Goode Women, 40.

"The longe day I shope me for to abide
For nothing elles, and I shall nat lie
But for to look upon the daisie
That wel by reason men it calle maie
The Daisie or els the eye of the day."
Ib., 180.

"Those who transferred the title to our little field flower meant no doubt to liken its inner yellow disk or shield to the great golden orb of the sun, and the white florets which encircle this disk to the rays which the sun spreads on all sides round him." Trench, St. of Words, 44.

334. Scan: Wel lov | ede h'in | the mor | w' a sop | in wyn.

sop in wyn, bread dipped in wine. Bacon says that sops in wine inebriate, quantity for quantity, more than wine itself, which probably accounts for the Frankeleyn's fondness.

335. *To lyven in delite* = to live in luxury. "The gratification of the appetite for food is the most direct and universal of all pleasures, and therefore the one most likely to be taken as the type of delight in general." Wedgwood.

336. *owne* is used to heighten the idea of personal relation. The verbs to *own* and to *owe* are generally referred to the same root. A.S. *agan* (cf. Gr. ἔχειν). The original verb took different forms to express different meanings, — the one denoting pecuniary liability, the other moral obligation. "It may sound odd

to speak of a man as *owning* what he *owes;* yet, if we will think of it, there are few things that can rightly be said to be more a man's own than his debts: they are emphatically *proper* to him, or his *property*, clinging to him, as they do, like a part of himself. Again, that which a man owns in this sense, or *owes*, is that which it is proper for him, or which he *has*, to perform or to discharge (as the case may be); hence the secondary meaning of *ought* as applied to that which is one's duty, or which is fitting." Craik, E. of S., p. 134.

337. *pleyn delyt* = perfect physical enjoyment.

339. *and that*, emphatic conjunction, — *that* particularizing and thus emphasizing the added notion; cf. Lat. *cumque*. See note, l. 43.

340. *Seynt Julian* "was eminent for providing his votaries with good lodgings and accommodations of all sorts. In the title of his Legende, he is called 'St. Julian the gode herberjour' (entertainer)." T.

341. *alway after oon* = always the same; i.e., that is always equally good.

342. *envyned* = stored with wine. *Vine* is from the French, and *wine* from the A.S. It is instructive that all the words which denote the *culture* of the vine are of French, while words referring to the product are of A.S. origin.

343. Scan: Without | e bake | mete was | never' | his hous.

Bake = *baken* = baked. The p.p. ending in *n* dropped.

345. *Hit* = it, — the old form of the neuter pronoun.

Snewede, pr. of *snee*, Prov. Eng., to abound. This is usually explained as a pret. of *snow*.

mete and drynke, gen. of means.

346. *deyntees*, toothsome rarities, delicacies. W. *daint*, a tooth.

347. *After* = according to. "Comfort us again now *after* [in proportion to] the time that thou hast plagued us." Ps. xc. 15, Prayer-Book.

348. *mete* — *soper*. *Mete* refers to food in general. *Soper* to delicacies or dessert.

350. *brem*.

"Lazy as the bream
Whose only business is to head-up the stream,
(We call 'em punkin-seed)." Lowell.

stewe, a small pond in which fish were kept for the table.

351. *Woo was his cook* = wo was it to his cook, &c. "Woe is

me." Is. vi. 5. *His cook* must here be construed in the dative, after an interjection. "Wa tham men." Wo to the man. Matt. xviii. 7; cf. Lat. *vae victis*. See March, A.S. Gr., § 298 (*b*). Morris explains, erroneously, as it seems to me, "sad was his cook." This explanation is faulty, as it describes the cook, while the other keeps before us the angry Frankeleyn.

but if = if-not; *if* being the true conjunction, the *but* used to negative the whole sentence.

sauce. The Frankeleyn, being a high liver, would be fond of a highly seasoned sauce. This item became so expensive that, in the time of Edward III., a statute was passed prohibiting (*inter alia*) the use of sauce unless it could be procured at a moderate cost.

353. *table dormant.* "Previous to the fourteenth century a pair of common wooden trestles and a rough plank was deemed a table sufficient for the great hall. . . . Tables with a board attached to a frame were introduced about the time of Chaucer, and from remaining in the hall were regarded as indications of a ready hospitality." Our Eng. Home, quoted by Morris.

table is the Lat. *tabula*, a board; *board* is the A.S. word (meaning an edge, a *border*), which is still in use to denote rather the uses of the article than the article itself; e.g., "board and lodging," "bed and board," "a hospitable board." The use of the word derived from the French to designate the article of furniture indicates the origin of the *table*.

354. *covered;* i.e., set with food.

355. *sessiouns;* i.e., of the court. "The freeholders of the county are the real judges in this [county] court, and the sheriff is the ministerial officer. . . . In those times [Edward the Elder] the county court was a court of great dignity and splendour, the bishop and the earldorman (or earl) with the principal men of the shire sitting therein to administer justice." Blackstone, iii. 36.

356. *knight of the schire* = a representative of a county in Parliament. "The knights of the shire shall be chosen of people whereof every man shall have freehold to the value of forty shillings by the year within the county. . . . The knights of shires are the representatives of the landholders or landed interest of the kingdom." Blackstone, i. 172.

"*Skire* is a district in England as it is separated from the rest; a *share* is a portion of any thing thus divided off; *shears* are in-

struments effecting this process of separation; the *shore* is the place where the continuity of land is interrupted or separated by the sea [better perhaps *shore* refers to the sharing off or sloping of the bank; a common provincial name for a gutter is a *shore*]; a *shred* is that which is *sheared* or shorn from the main piece; a *sherd*, — as a potsherd (also pot-share, Spenser), — that which is broken off and thus divided from the vessel." Trench on Words, 218. Cf. also *short*, *skirt*, *skirt*.

359. *schirreve* = sheriff, i.e., reeve of the shire or county. A.S. *gerefa*, Ger. *Graf*. "He [the sheriff] is the first man in the county, and superior in rank to any nobleman therein during his office." Blackstone, i. 343.

countour = auditor, — one appointed to manage the fiscal concerns of the county. The former office indicates his popularity, this his reputation for honesty.

361. *Haberdassker*. "Haberdashers were of two kinds, — haberdashers of small wares, sellers of needles, tapes, buttons, &c., and haberdashers of hats. The first of these would be well explained from O.N. *kapurtask*, trumpery, things of trifling value. . . . The haberdasher of hats seems named from some kind of stuff called *kapertas*, of which probably hats were made." Wedgwood.

Carpenter = a worker in wood. This word is from the Latin, through the French. Lat. *carpentarius* from *carpentum*, a wagon, — literally, a wagon-maker, hence a worker in wood: so we have house-carpenter, ship-carpenter, &c.

362. *Webbe* = a weaver (masculine); *webster* would be the feminine: there is, however, a confusion in the use of the terminations, — either word being used to denote either sex.

363. *lyveré* = livery. Livery denotes what was *delivered* by the lord to his subordinates, whether it were money, food, or clothing. As regards clothing, it hence easily came to denote external marks of distinction, whether of servants, officers, or tradesmen. As regards food, it came to denote an allowance of food for horses, and thus a place where horses were kept. The accent shows the word to be still considered as French.

Scan: Weren with | us eek | clothed in | oo lyv | eré.

364. *fraternité* = guild. Each trade had its guild (Dan. *gilda*, feast, see note, l. 370) supported by a tax levied upon the members. These guilds were incorporated by the government and exercised great influence. These mechanics were masters.

365. *apiked* = kept very neat. The word probably denotes that nicety of cleansing indicated by *picking* off particles with the fingers. "Too much *pickedness* is not manly." B. Jonson.

366. *knyfes.* As the gentleman had a dagger (l. 357) the master-mechanics wore knives.

i-chaped = fitted with silver hooks to the scabbard. The noun *chape* is used by Shakspeare.

367. *silver.* The fact that the scabbards, &c., worn by these mechanics were trimmed with silver, indicates that they were of a superior estate.

Wrought ful clene = wrought very delicately; of fine workmanship.

368. *pouches.* The French form (*pocke*) of an A.S. word *pocca*, which we still use as *poke;* cf. "Buy a pig in a *poke*," i.e., pocket. *Pocket* is a French diminutive of *poke.* The verb *poach* is from the French form; e.g., "to poach eggs" = to cook them in a small dish like a pocket; to poach, i.e., to rob game = to put it in a pocket. The verb to *poke*, and the noun *poke*, denoting a contrivance worn by animals to prevent their breaking out of an enclosure, is from another root, allied to Lat. *pungere*, to prick.

370. *yeldehalle* = a Guild-hall. "The primary meaning [of guild] is a feast, then the company assembled; and the same transference of signification will be observed in the word *company* itself, which, signifying in the first instance a number of persons eating together, has come to be applied to an association for any purpose." Wedgwood.

deys = dais. *Dais* denotes first a canopy placed over the heads of persons of distinction, then the raised platform at the end of the hall upon which sat persons of distinction. As the table was usually placed upon this platform, the term *dais* soon came to designate it; and, finally, the word included in its signification all the ornaments of such platform; as, hangings, &c.

371. *Everyck* = each of them. Every is now used only as an adjective.

that he can = that he knows, — is master of.

372. *schaply* = fit. From the verb to *shape*, hence *adapted.*

373. *catel* = property. "Our English word *cattle* is derived from the Low Latin *catalla*, a word of unknown etymology, signifying movable property generally, or what the English law calls chattels." Marsh, Lect. E.L., 246. The origin of the word

is undoubtedly Lat. *capitale*, the principal sum in a loan, as distinguished from the interest, and hence denoting movable property. See note, l. 317; see also l. 540.

inough = enough. Goth *ganoks*, in which *ga* is the intensive particle, which leaves *nauh* (Ger. *noch*) still, yet, as the original word, if this be not an emphatic form of *na* (*nahan*, to suffice); cf. Gr. *ναίω* — *ὀρῷ ναῖον ἄγγεα*, the pails were filled with curd. Od. ix. 222.

rente = income from business or investments. See note, l. 256. They had property enough to entitle them to hold the office of alderman.

374. *it*, dative = to it.

375. *were* = weren, dissyllable. Wright reads "hadde thei ben to blame."

to blame, blamable. This phrase seems to preserve the force of the old gerund; or it may be explained, with less reason, by the identity of meaning of *to* and *at*; thus, to blame = at blame, at fault. But it is decidedly better to treat it as a gerund.

376. *right fair* = exceedingly pleasant.

madame, the title used in addressing the wife of one who was entitled to be called Sir.

377. *And for to gon*. In this line I have followed Tyrwhitt's reading, with which Wright's substantially agrees. Morris omits "for to."

vigiles = vigils: a religious service held on the evening preceding an ecclesiastical holiday. Speght says: "It was the manner in times past upon festival evens, called vigils, for parishioners to meet in their church-houses or church-yards, and there to have a drinking fit for the time. Hither came the wives in comely manner, and they that were of the better sort had their mantles carried with them, as well as for show as to keep them from cold at table."

al byfore = wholly before, before all; in token of rank.

378. *riallycke i-bore* = borne royally, — in regal style. Royal and regal are the same word, — the *g* being softened to *y*. Regal comes directly from the Latin *regalis*, while royal is the same derived through the French. The difference in meaning between these two words illustrates the use we have made of our mixed vocabulary. At present, use constantly narrows the limits of a word, as language requires greater definiteness; while in the early stages of a language the tendency seems

to be to enlarge rather than to restrict the signification of words.

379. *for the nones* = for the nonce; for the occasion. In this instance, the sign of inflection *n* has escaped destruction by hiding in the following word. The proper division of the words would be "for then once," O.E. *for than anes*. Then (*than*) is for A.S. *tham* dative. In the following lines from Spenser, F. Q. vii. § 14, the force of *once* is retained: —

> "Through all three bodies he him strooke attonce,
> That all the three attonce fell on the plaine
> Else should he thrise have needed for *the nonce*,
> Them to have stricken, and thrise to have slaine."

So also we have *atte nale* for *at then ale* = at the ale. P. P., vi. 117. *Atten ende* was also corrupted into *at the nende; enys kynnes* into *eny skynnes*. The same tendency may be seen in *alone*, *atone*, in which the idea of *one* is wholly lost.

380. *chyknes* = chickens. The usual sing. was *chick*, pl. *chicken*, like ox, oxen; cow, kine: but we have taken the plural as a singular, and brought the word into the regular declension forming the plural in *s*.

382. *Londone ale*, ale of the best quality.

383. *roste*, *sethe*, *broille*, *frie*. Of these words *sethe* and *roste* are Saxon; *broille* and *frie* are French. The names, of course, indicate the origin of the methods of cooking. These verbs are infinitives depending upon *cowde*, as is shown by *maken* in the next line.

384. *mortreux* = mortrewes. Lord Bacon mentions "a mortress made with the braun of capons stamped and strained." The final *e* is not silent in *bake*, which is an inf.

385. *it thoughte me* = it seemed to me, methought. There were two forms of this verb in A.S.: *thincan*, the intransitive = to seem; and *thencan*, the transitive = to think. The intransitive verb has become obsolete except in the expressions *methinks*, *methought*, in which case *me* is dative after the impersonal, as also is *you* in "if you please." "The mone thingth the more for heo so ney ous is." Pop., Tr. on Sc.

387. *For* = as to; considering. Lat. *pro*.

Blankmanger = literally, white food. It seems to have been a different dish in Chaucer's time from that which is now called by the same name: capon minced was one of the ingredients.

with the beste = as well as the best (cooks).

388. *fer by weste* = far to the west (of London). *By* (primitive meaning *near*) has sometimes the force of *nearly*, or *towards*, not implying accurate direction; cf. "west by north" = west towards the north.

389. *ought*, usually spelled *aught*.

Dertemouth = Dartmouth (at the mouth of the river Dart), a seaport in Devonshire, on the south-west coast of England.

390. *as he couthe* = as best he might. A seaman does not appear well on horseback. As = according as. For this use, see Abbott, Shak. Gr., § 109.

391. *gowne* = gown, a blouse. To be pronounced *go-une*, giving to the *w* a vowel sound. See Abbott's Shak. Gr., §§ 477–489.

392. *laas* = a belt, which passed over one shoulder and under the opposite arm.

394. *The hoote somer* = the hot summer. As the time of the pilgrimage was in the spring, this must refer to a previous year. Wright says the summer of 1351 was long known as the hot dry summer.

395. *felawe* = companion; "a partner in goods; from *fe*, money, goods, and *lag*, order, society, community.

'Here now make y the
Myn owne *felow* in al wise
Of worldly good and merchandise.' Lydgate."

Wedgwood. This word retains its original force in all compounds, as fellow-sufferers; but when used alone it conveys something of contempt, — perhaps as a natural outgrowth of intimacy. "The notion originally involved in companionship would appear to have been rather that of inferiority than of equality." Craik's E. of Sh., 345. In O.E. *companion* was used in this same contemptuous sense.

396. "Very many a draught of wine had he drawn (stolen away, or carried off) from Bordeaux (cask and all) while the chapman (merchant or supercargo to whom the wine belonged) was asleep, for he paid no regard to any conscientious scruples." M. Perhaps, however, better explained as alluding to a trick even yet in vogue, of drawing off a certain quantity from casks of wine or other spirits while on transit, and refilling them with water.

397. *From Bordeaux-ward* = on the trip from Bordeaux.

398. *nyce* = soft (foolish). Our word *nice* seems to be used as

though two distinct words had coalesced, — one derived from the Latin *nescius*, ignorant; and the other from the A.S *knesc*, O.E. *nesh*, tender, delicate; and the meaning of the word varies between these two significations. The original is probably, however, the Anglo-Saxon form. We speak of a nice sense of honor, a nice discrimination. The blending of the notions of folly and goodness is a little remarkable, but not without its analogies; cf. *silly*, Ger. *selig* = blessed: cf. also, "Alla was not so nice" — foolish. C. T. 5508; to make it nice = to play the fool. Fr. *niais*.

took he no keep = he took no care of, — paid no attention to. From the fact that a man cares for what he possesses, the word has passed from the idea of care to that of possession.

399. *If that* = if so be that; if it happened that. See note, l. 144.

faughte; i.e., with pirates.

400. *By water he sente hem hoom;* i.e., he cast them into the sea, from which they could find their way to every land.

hoom, acc. of place where motion ends; used adverbially.

Scan: By water | he sente | &c.

401. *But* (adversative) notwithstanding these moral delinquencies.

of = in regard to; cf. Shakspeare's "a valiant man of his hands." We still use this idiom, — attributive gen., — as, "swift of foot."

craft = calling. "The origin is seen in the notion of seizing, expressed by the Italian *graffiare*. The term is then applied to seizing with the mind." Wedgwood.

to rekne wel his tydes = to calculate accurately the time of the tides. We would say *the* instead of *his; his* restricts the meaning to cases particularly affecting the mariner, while *the* would be general in its application.

403. *mone* = moon; as influencing the tides, as well as giving light.

lodemenage = pilotage, — a compound of A.S. and French.

404. *Hulle* = Hull, a seaport on the north-east of England. "Hull — well knowen bie reason of the assemblie marte of biers and sellers." Pol. Virgil, i. 5.

Cartage. Probably Carthagena in Spain; but possibly Carthage.

406. *tempest* = storm. The Lat. *tempus* means: (1) a portion of any thing; (2) a portion of time; (3) a portion of a year, a

season; (4) a time distinguished by favorable or unfavorable circumstances,—opportunity or danger,—hence the periods to be remembered by seamen, as times of storm; and (5) the storm itself.

407. *as thei were* = where (and what) they were.

Cf. "Here as I point my sword the sun arises."

J. C., ii. 1, 106.

408. *Gootlond* = Gothland. Others read Scotland.

411. *Phisik.* From a Greek word signifying that which is natural: in this sense we use the Latin form of the word *physical.* As applied to science, it denotes a knowledge of the material world, and hence of the human system, especially its diseases and their remedies.

412. *ne was ther non him lyk* = there was none equal to him. *Him* is dative. In A.S. (as still in English) words denoting nearness and likeness are followed by the dative.

413. *To speke of* = speaking of; that is to say, in regard to physic, &c.

414. *astronomye* = astrology. The ancient notion, that the sign in which the sun and other heavenly bodies happened to be had a peculiar influence upon the human body, has furnished the language with many words; such as, *disaster*, *influence*, *jovial*, &c. Trench says that "whenever the word *influence* occurs in our English poetry, down to a comparatively modern date, there is always more or less remote allusion to invisible illapses, skyey, planetary effects, supposed to be exercised by the heavenly luminaries upon the lives of men." Eng. Past and Pres., 240. The same thing may be familiarly illustrated by the retention of the anatomical diagram and the column for the moon's place *still retained* in most almanacs.

416. *kepte* = watched, took care of.

417. *houres.* "The *houres* are the astrological hours. He carefully watched for a favorable star in the ascendant. A great portion of the medical science of the Middle Ages depended upon astrological and other superstitious observances." Wright.

Magic Naturel. These practices are alluded to in the "House of Fame," iii. 175:—

"And clerkes eke, which konne wel,
Alle this magike naturel,
That craftely doon her ententes
To maken in certeyn ascendentes

Images, lo! thrugh which magike
To maken a man ben hool or sike."

418. *ymages.* See previous quotation.

420. *hoot*, &c., the four humors. *Of* denotes the gen. of source.

423. *i-knowe* = known. The prefix *ge* had in A.S. an intensive force, which may have caused its retention in certain expressions.

His harm = his malady; usually denotes a contagious disease.

424. *Anon* = in one (instant) = immediately.

"But ever in oon y-like sad and kynde."
C. T., 8478.

boote = remedy. From this sense it gradually passes to the idea of compensation, — making good a loss, — as *man-bot* = the penalty for killing a man. We retain this force in the colloquial expression *to boot;* i.e., to compensate for the difference between two things to be exchanged.

426. *dragges* = drugs. The original idea of drugs seems to have been something powdered. The O. Fr. is *dragée*, which had the meaning condiments or spices; but I think it more likely that this was a secondary meaning. Pepys in his Diary, Feb. 3, 1665-6, says, "did carry home a silver *drudger* for my cupboard of plate." That is, a box for spices. The *dredger* still in use in our kitchen is a vessel with a perforated cover to scatter condiments upon articles of food.

427. *other;* we say the other.

428. *Here*, gen. pl., of them, their. A.S. *heora.*

429. *Esculapius*, the Greek patron of medicine.

430-434. The persons here mentioned were the medical authorities of the Middle Ages. Rufus was a Greek physician of Ephesus; Haly, Serapion, and Avicen were Arabian physicians and astronomers; Rhasis was a Spanish Arab; Averroes, a Moor; Damascen, an Arabian; Constantyn, a native of Carthage: all these flourished from the ninth to the eleventh centuries. Bernard Gordonius, professor of medicine at Montpellier, lived about the time of Chaucer; Gatesden was a physician of Oxford, in the early part of the fourteenth century; Gilbertyn is supposed by Warton to be the celebrated Gilbertus Anglicus. Condensed from Wright's note.

436. *of no superfluité.* This must be construed as a genitive

limiting a noun; the A.S. attributive gen. denoting quality. Cf. "a man of means."

437. *digestible.* Accent third syllable as in French. The use of this adjective indicates the qualitative force of the preceding phrases with *of.*

438. This line affords a good illustration of the manner in which Chaucer paints a character with a single stroke.

439. *sangwin and in pers*, cloth of deep red and bright blue colors.

440. *taffeta* = a fine smooth stuff of silk with a wavy lustre.

sendal = a kind of thin rich silk.

"His stede with *sandelle* of Frise was trapput to the hele."

Anturs of Arthur, xxx. 9.

"There was mony gonfanoun [banner]
Of gold *sendel* and siclatoun."

Alexander, 1963.

The names of the cloths mentioned are French.

441. *but esy of dispence* = but moderate in his expenses.

442. *in Pestilence;* alluding to the great pestilence of 1348–9, in which, of course, his services were in great demand.

443. *gold in Phisik.* Erastus, combating the prevailing notion, says, "that gold makes the heart merry, but in no other sense but as it is in a miser's chest." Burton, Anat. Mel., P. 2, Sec. 4. Mem. 1, Subs. 4.

444. *Therfore* = for this reason: *ther* refers to the previous statement, probably to be explained by the remark of Erastus quoted above.

in special = especially.

445. *of byside Bathe* = from a place near Bath.

446. *skathe* = misfortune. We still use the verb to *scathe*, and the adj. *scatheless.* The noun is used by Spenser and Shakspeare. In like manner we have lost the noun *ruth*, but we retain the adj. *ruthless.* Cf. Ger. *Schade.*

447. *cloth-making.* "The west of England, and especially the neighborhood of Bath, was for a long time celebrated for its cloth. Ypres and Ghent were the great clothing marts of the continent." From Wright.

she. Observe change in orthography.

449. *parisshe* = parish. Parish is from the French *paroisse*, from the Greek παροίκια, dwelling near. Parishioners are liter-

ally persons dwelling near each other. We preserve the Greek form in *parochial.*

450. *to the offryng.* "An allusion to the offering on Relic Sunday, when the congregation went up to the altar in succession to kiss the relics." M.

Schulde = ought = had a right to go. *Schulde* is here used in its original sense of propriety or moral obligation.

453. *keverchefs* = kerchiefs. Literally, coverings for the head. Our *handkerchief* is therefore an incongruous word.

grounde = warp, foundation; i.e., not of a cheap material in the warp, covered with a more costly. *Grund* is used similarly in German. Morris explains "of a fine texture."

ten pounde, probably with the ornaments added.

457. *Ful streyt yteyd*, very closely tied.

schoos ful moyste, soft, supple; cf. l. 203.

458. *reed of hewe* = of ruddy complexion.

459. *worthy* = of high social position, with no reference to moral character. So worship (worthship) originally signified *honor.*

460. *Housebondes* = husbands. A.S. *husbanda*, from *hus*, house, and *banda*, one dwelling in (*buan*), with the idea of ownership, thus = house-master. By an easy transition, the word came to signify a married man. The same word appears in *husbandry*, where the original force is preserved, — that of dwelling upon the land for the purpose of cultivating it. The word *boor* is from the root *buan*, and means one occupying the land. The common derivation from *house* and *bond* is untenable.

at chirche dore. The priest married the couple at the church porch.

Hadde = had had, plupf.

461. *Withouten* = besides; without taking into account.

462. *needeth nought* = there is no need. The subject of *needeth* is *to speke.*

463. It was considered an act of great merit to make a pilgrimage to Jerusalem to the Holy Sepulchre.

466. *Galice.* The shrine of St. James at Compostella in Galicia, whither the body of the saint was said to have been carried by a ship without a rudder.

Coloyne = Cologne, where the bones of the three wise men from the East were buried.

467. *cowde* = knew; had experience in.

wandryng; usually explained as = *wandering*, alluding to the difficulties of making a pilgrimage in those days, before the great lines of travel were established: but if I might hazard a conjecture, it may = *wandreme*, trouble, suffering; cf. *wandreth*, sorrow. But the word may be taken as = *transgression* in a moral sense. See Wif of Bathes, Prol. 655. "Women that . . . wol go on pilgrimage more for sporte than for deuocion." Kt. La Tour-Landry, 34.

468. *Gat-tothed*, with projecting teeth. "Some men there be that put them [the lips] far out, by reason that they are gag-toothed." Holland's Plinie, I. 336, L.

sothly for to seye = to speak truly, to tell the truth.

472. *foot-mantel* = "a sort of riding-petticoat, such as is now used by market women." T.

474. *felawschipe* = company. See notes, ll. 26, 395.

475. *Of remedyes . . . sche knew* = she knew [the virtues] of the remedies for love. A partitive genitive. *Know* is followed by the acc. or gen.: by the acc. when the action of the verb is expressed without restriction; by the gen. when the verb is limited to a part of the object. *She knew the remedies* would assert that she understood the nature and composition of the remedies; *she knew of the remedies* means she knew what were remedies for love; cf. "I know the man" and "I know of the man." The verb with *of* appears to be equivalent to the verb and a substantive; i.e. = to have knowledge of.

parchaunce = by experience. She was not a professional, but had gained her knowledge by experience, as she herself says in her Prologue, ll. 1, 2.

> "Experience, though non auctoritee
> Were in this world, is right ynough for me."

476. *art* refers to Ovid's Art of Love, as *remedye* refers to his Remedy of Love, — two standard works upon the subject.

couthe = was master of.

the olde daunce. "To know the old dance" is a proverb meaning to know the old customs.

477. *of religioun* = of a religious order, — in holy orders.

478. *And was* = who was; and he was. The relative pronoun, by virtue of the relation it expresses, serves as a connective; in this case *and* connects the two verbs, and the subject is omitted as usual in such cases.

a poure Persoun of a toun = a poor parson (priest) of a country village; cf. the phrase "a country-parson." *Persoun* is from the Latin *personare*, to sound or speak through, and originally

designated: (1) a mask worn by actors on the Roman stage, so constructed as to increase their power of voice. As the use of these masks enabled the same actor to play (*personate*) different characters, *persona* came to mean (2) *character*, as in the phrases *personam induere*, *personam agere*. The word in pure Latin was never used to designate an individual. This use of the word is still retained in *Dramatis Personae* = the characters of the play. By a very easy transition the word came to mean: (3) a distinguished character; from this we pass to (4) *parson* (i.e., *persona ecclesiae*), which is an accommodation of the spelling of the word to the pronunciation. Next we have the common change of transferring the word from denoting attribute to denoting substance, and *person* no longer signifies character, but (5) *an individual*, he who bears the character. So from *mask* the word has come to mean *man*.

479. *of holy thought and werk*. Gen. of plenty. We now say *rich in*. The use of the gen. is very expressive, as it turns the attention to the source of the wealth; the dative (with *in*) is more subjective, and brings before the mind the person and the possessions by which he is made rich.

481. *wolde preche* = wished to preach.

482. *parischens* = parishioners.

devoutly wolde = he most earnestly (devotedly) wished to teach.

485. *such;* i.e., benigne, diligent, and pacient. This presents us a vivid picture of his parish, wherein was such frequent opportunities for the exercise of these virtues.

486. *Ful loth were him* = He was extremely unwilling.

to curse is the subject; *loth* is the predicate with *him* in the dative; *were*, pret. subj.

to curse = to excommunicate. *Curse* is another form of *cross*, and means to imprecate the displeasure of God by the sign of the cross. He would not excommunicate those who failed through misfortune to pay their tithes.

tythes. The tithe or tenth was that part of one's income in kind set apart for the service of the church. "And behold I have given the children of Levi all the tenth in Israel for an inheritance." Num. xviii. 21. "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year." Deut. xiv. 22. Hence tithe = any small portion.

487. *out of doute* = without doubt. In A.S. *utan* governs the genitive.

489. *Of his offrynge* = of his income from contributions; partitive gen.

substaunce = the property he had acquired, or the income of his benefice.

490. *litel thing* = little, as opposed to abundance. *Thing* (A.S. *thincg*) is properly that which can be seen, any thing visible; hence substance, that which has weight. It is here used collectively, and not distributively, as is now the common usage. *Thing* is referred by some to *thun*, to do.

491. Scan: Wyd was | his parisch | and hous | es fer | asonder.

492. *But he ne lafte not* = he ceased not.

for = for fear of; literally, *in front of*; cf. *fore*.

reyne = rain. A.S. *regen*; the *g* is first softened to *y*, then to *i*, and finally silent; cf. *day* from *daeg*.

Scan: But he | ne laft | e not | for reyne | ne thonder.

494. *mocke and lite* = great and small, — of high rank and low.

495. *Uppon his feet* = on-foot. He was too poor to keep a horse.

496. *scheep*, pl. A S. neuters of the first declension form the sing. and pl. alike.

497. *That firste*, &c. *That* is the sentence article referring *he wroughte* to *ensample*. After a general statement *that* introduces a particular.

after that. *That* here refers to *he wroughte* as to a noun.

501. *foul* = filthy. A.S. *ful*, Goth. *fuls*. The primitive meaning seems to have been *putrid*.

502. *No wonder is*, &c. = It is no wonder that an ignorant man should become filthy. *To ruste* is the subject of *is*; *lewed man* is the acc. subject of *to ruste*; *wonder* is the predicate.

lewed = ignorant, as opposed to the *clergy* or educated persons; from A.S. *leode*, people, hence common people, and as an adjective denoting the manners of the common people: the same idea may be traced in villain, boorish, heathen. "That *lewd*, which meant at one time no more than *lay* or *unlearned*, should come to signify the sinful, the vicious, is not a little worthy of note. How forcibly we are reminded here of that saying of the Pharisees of old, 'This people which knoweth not the law is

cursed!' how much of their spirit must have been at work before the word could have acquired this secondary meaning!" Trench. From its primitive meaning, *ignorant*, it passed to denote one of the usual concomitants of ignorance, *vice;* and, lastly, this general meaning was narrowed to express a predominant form of vice. The above use of *rusty* = filthy is not yet entirely obsolete in colloquial language.

503. *it* refers to the proverb given in the next line.

504. *foul* to be read as a dissyllable. The original word here is rather forcible than elegant.

505. *oughte.* "The English defective verb *ought* is the old preterite of the verb *to owe*, which was at an early period used as a sort of auxiliary with the infinitive, implying the sense of necessity, just as we, and many of the Continental nations, now employ *have* and its equivalents. . . . Afterwards, by a common process in language, the general idea of necessity involved in this use of the word *owe* resolved itself into two distinct senses, — the one of pecuniary or other liability in the nature of a debt, or the return of an equivalent for property, services, or favors received; the other that of moral obligation, or, at least of expediency. Different forms from the same root were now appropriated to the two senses; *to owe* with a newly formed weak preterite, *owed*, being exclusively limited to the notion of debt, and the simple form *ought* being employed in all moods, tenses, numbers and persons, to express moral obligation." Marsh. Owe is from the A.S. *agan*, evidently from the same root as the Gr. ἔχειν, to have; so that the use of the auxiliary *have*, as above mentioned, is based upon the same conception as the use of the word *ought*. In this passage the meaning inclines towards the common signification of *owe:* a priest owes it [to his profession] to give example to his flock.

506. *how that* = in what way it should be that, — how. *How* is only another form of *why*, the instrumental case of *what*. *That* is added with an original reference to the noun, implied by the interrogative; but as the pronominal force of *how* was lost, *that* was nevertheless retained with the idea of securing greater definiteness by the use of the definitive. The true construction is seen in *since that* — A.S. *siththan the*, in which case *that* is plainly relative, after the demonstrative involved in *since*, *siththan*. In all such cases, it is best to suppose an ellipsis of the proper mode and tense of *to be*.

507. *He sette not*, &c. He did not let out his parochial duties to some poor curate, and go up to London to seek a more lucrative position.

sette, causative from *sit*, hence = to cause to sit, to place; cf. also *lecgan* from *licgan* = lay, lie; *drencan*, from *drincan* = drench, drink.

benefice, originally, a grant of land to a Roman veteran; an ecclesiastical living below that of a bishop.

to hyre, a gerund; cf. *to let*, *to rent*.

508. *leet* = let (pret.) = leave. *Laetan* (let) is often to be construed with to be or to go, understood. "Laet thaer thine lac beforan tham altare." Matt. v. 24. Leave there thy gift before the altar.

509. *seynte Poules*, sc. church, — the metropolitan cathedral church of London, which the king and nobility attended. In E.E. the diphthong *au* was sounded as in German, and the word *Paul* is here spelled as it was pronounced.

510. *him*, dative of advantage.

chaunterie for soules = an endowment for the payment of a priest for saying masses for the soul of the founder. The original pronunciation of *soul* (A.S. *sawel*) is here indicated by the rhyme: —

"Persones and parisch prestes pleyned hem to the bischop,
That here parisches were pore sith the pestilence tyme,
To haue a lycence and a leue at London to dwelle
And syngen there for symonye, for siluer is swete."

P. P., Prol., 85.

Latimer (vii. Sermons) severely denounces the *chauntery Priests* of his day.

513. *myscarye* = to misbehave, to carry one's self amiss.

514. *mercenarie* = hireling. "But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep." Jno. x. 12.

516. *nought* = *no-whit* = not at all. *Not* is only a contracted form.

dispitous = pitiless, uncompassionate. "Dispitous is he that hath disdain of his neighebour; that is to sayn, of his even cristen." Persones Tale.

517. *dangerous* = difficult to gain. From the meaning of *penalty*, the word passed "to signify difficulties about giving

permission or complying with a request, or to absolute refusal." Wedgwood. See note, line 663.

518. *discret*, discreet, — adapting one's self to circumstances. "Rightly dividing the word of truth." 2 Tim. ii. 15.

519. To draw people to heaven by the beauty [of a godly example].

521. *But it were* = except it were in the case of an obstinate person. The strict construction is, "Except any person were obstinate." *It*, however, refers to the general idea of the sentence. So Isa., li. 9. "Art thou not it that hath cut Rahab?" This use of *but* is A. S. "Butan hwa beo edniwan gecenned." Jno. iii. 3. "But a man be borun agen." Wiclif.

522. *What so he were* = whosoever he might be. *What so* is used instead of *who so*, as *it* is used in the preceding line instead of *he*; the reference being to the *idea* in the mind of the writer, which is here the *character* of the man rather than the person. In all such cases, *so* is a pronoun and not an adverb; cf. *whoso* with Lat. *quisquis*.

524. *ther nowher non is* = there nowhere is. *Non* is the real subject.

525. *He waytede after* = he looked for.

Scan: He wayt | ede aft'r | no pompe | and rev | erence.

Such contractions are common, especially with liquids.

526. *him* = for himself, dat. The direct object of *makede* is *conscience*.

spiced conscience = a conscience exceedingly particular about little things. "The fourthe rule is of *spice* and of kynde; that is, of part and of al the hool thing, of the whiche the part is." Wiclif. Proleg. 1, N. T. *Spice* is an abbreviation of *species* (Lat. *species*), a class distinguished by the possession of particular qualities. So Chaucer says (Persones Tale), "The spices of penance ben three." A *spiced conscience* would then be a conscience differing from the usual conscience of men, and laying great stress upon minor matters, while neglecting weightier matters. The adversative *but* with which the next line begins indicates the opposition between the two ideas — "spiced conscience" and following "Cristes lore." A *spiced conscience* would therefore be a peculiar (specific) conscience, — one determined by personal whim or fancy, and not acting according to general principles. The same expression occurs in the Wif of Bathe's Tale: —

"Ye shulden be al patient and meke
And haue a swete spiced conscience." C. T., 6017.

But here *spiced* seems to belong with *swete*, — *swete spiced* = pleasant, easy. Drugs were called spices, — not drugs in general, but *specifics* as we still say.

"May no synne be on him sene that useth that spise."
P. P. Prol., 147.

The Italian word for drugs is *spezierie*, that which is sold in small quantities, as opposed to *groceries* (*gross*), articles which are sold in large quantities. With an interpretation drawn from this meaning, the expression would be equivalent to a conscience spiritually drugged, and so acting unnaturally. Tyrwhitt quotes from Beaumont and Fletcher (Mad Lover, Act 3) a passage in which *spiced* seems, as here, to signify *nice, scrupulous* : —

"Fy! no corruption . . .
Cle. Take it; it is yours:
Be not so *spiced;* it is good gold;
And goodness is no gall to the conscience."

527. *his apostles*, gen., in same construction with *Cristes*. Such an arrangement would be perfectly clear in an inflected language, but is not allowable in modern English.

528. *himselve* = by himself, dative. "Himself is often an abridgment of a prepositional expression used as an adverb: he did it *by himself*, *of himself*, *for himself;* and being a quasi-adverb does not receive the adjectival inflection. It follows that *my*, *thy*, in *myself*, and *thyself*, are not pronominal adjectives, but represent inflected cases of the pronouns." Abbott, Shak. Gr. § 20. We may explain this expression more simply. *Him; my* = me; *thy* = the, are strict datives of possession after *self* which is to be construed as the real subject; so that *him-self* = the self to him; *myself* = the self to me. Cf. *al him one* = him all alone. Gower. *Self* is often used in E.E. for an emphatic subject or object.

"And eke the ladie self he brought away." F. Q. iv. 1, 2..
"Such as the maker self could leest by art devize." Ib. iv. 3, 38.
"Lo where the villaine self," &c. Ib. iv. 7, 30.

In all these cases *self* is preceded by a possessive genitive, which answers to the possessive dative in *him*-self. The possessive dative was common in A.S.

529. *was his brother* = who was his brother. This omission of the subject-relative is common in Shakspeare. "I have a

mind [which] presages." M. of V. i. 1. 175. See Abbott, Shak. Gr., § 244. We still use the same construction after nouns, although the omission is awkward. See note, l. 547.

530. *i-lad*, drawn out, carried, p.p. of *lead*.

Fother, properly a carriage load, and so used here; cf. Ger. *fuder*. See K., 1050.

532. *charitee* (Fr. *charité*, Lat. *caritas*) = love, good-will. *Charis* originally signified loveliness, and was first applied to denote physical grace; hence the Greeks called the Graces *charites*. The transfer to spiritual perfections was easy; and *charity* signified loveliness of character, prompted by good-will. It is so used by St. Paul in 1 Cor. xiii. 4: "Charity suffereth long," &c. From signifying moral virtue, the word easily came to signify those acts of benevolence which are the strongest proof of its possession.

533. *God*, placed first for emphasis.

534. *though him gamede or smerte* = though it pleased or pained him. The subject is the previous sentence, *God lovede he*. We usually find *it* referring to the sentence-subject. *Him* is acc. after impersonals of feeling. *Smerte*, impersonal subj. pret. We still use this verb, but always in the sense of physical pain; cf. "It smarts."

535. *thanne* = then; see note, l. 12.

Himselve, acc.

536. *dyke* = ditch, though now restricted to making an embankment. *Dyke* and *ditch*, originally the same word, have become distinct; one meaning the embankment made, and the other the trench excavated in making a ditch.

537. *For Cristes sake*. See Matt. xxv. 40.

538. *if it lay in his might* = if it were in his power.

541. *mere* = a mare. To ride upon a mare was held to be beneath the dignity of a man of distinction. The same notion prevails among the North American Indians, among whom the warriors ride upon stallions and the women upon mares.

542. *Reeve* = an understeward, whose duty it was to superintend the estate of a gentleman. See ll. 587–622. Also an officer. Mostly used in composition with a noun denoting the extent of his jurisdiction; as, *port-reeve*, *shire-reeve* (sheriff), *town-reeve*, &c.

543. *Sompnour* = a summoner; an officer employed to sum-

mon delinquents to appear in ecclesiastical courts, — now called an apparitor.

Pardoner = a seller of pardons; one licensed to sell indulgences.

545. *for the nones.* See note on l. 379.

547. *That prevede wel* = that proved he well. Subject is omitted. The same usage is frequent in Shakspeare. "This ellipsis of the nominative may perhaps be explained partly: (1) by the lingering sense of inflections, which of themselves are sometimes sufficient to indicate the person of the pronoun understood, as in Milton: —

'Thou art my son beloved: in him *am* pleased;'

partly (2) by the influence of the Latin; partly (3) by the rapidity of the Elizabethan pronunciation, which frequently changed *he* into *a* (a change also common in E.E.), 'a must needs' (2 Hen. VI. iv. 2, 59), and prepared the way for dropping *he* altogether." Abbott, Shak. Gr., § 402.

overal = every where; cf. Ger. überal. *Overal ther* may be construed together = wherever.

548. *alwey* = always. A.S. *ealle wega*, all ways; hence at all times.

ram. A ram was the usual prize at wrestling matches.

"Of wrastling was ther non his pere,
Ther ony *ram* shuld stonde."

Rime of Sir Thopas.

549. *schort-schuldred:* we would say *short-waisted.*

A thikke knarre = a thick-set stub of a fellow. *Knarre* = knot (O.E. *gnarr*). A derivative of this word is still in colloquial use, — *gnarly* (pronounced *nurly*). This figure is used because of the *knobby* appearance of the muscles when largely developed.

550. *heve of harre* = lift off the hinges. Gower uses the expression "*out of herre*," which Dr. Pauli leaves unexplained; may it not be explained as "out of gear" or "off the hinges," as the colloquial phrase expresses any disorder?

heve; from this word we have *head* (A.S. *heafod*), the part which is lifted up; *heaven* (A.S. *heafon*), that which is lifted up, — the sky.

552. *sowe or fox.* The wild hog is of a tawny red color.

553. *brood* = broad, indicating a disregard of the prevailing fashion. See line 270 and note.

554. *Upon the cop right* = right upon the top. We retain the

word *cop* in *cob* = a head, the receptacle of Indian corn; so also in *coping*, that portion of a wall which forms the top or finish.

hade = *hadde* = had. The orthography and the pronunciation are changed to accommodate the rhyme.

557. *nose-thurles* = nos-trils. (A.S. *thyrel*, a hole). Spenser uses intermediate forms: —

"That flames of fire he threw forth from his large nosethrill."
F. Q. i. 11, 22.

"Where proud Encelade whose wide *nosthrils* burnd."
Ib., iii. 9, 22.

The modern orthography conceals the etymology of the word, and could only have come into use when the real meaning of the compound word was lost.

558. *swerd and bocler.* See l. 112.

559. *forneys* = furnace. See l. 202.

560. *jangler* = a great talker. From this word we have *jangle* to quarrel, and perhaps *jingle*.

golyardeys = a buffoon (Skeat), a teller of ribald stories. "The primary type of jollity is eating and drinking, an idea expressed in caricature by a representation of the sound of liquor pouring down the throat. . . . Fr. *godailler*, to guzzle, to tipple, . . . *faire gogaille*, to make merry, to drink merrily. . . . The latter half [of *gogaille*, Eng. coll. *guggle*] seems to give rise to the term *gaillard*, one making merry, enjoying himself, a good fellow. The word is closely allied in form and meaning with the O.E. *goliard*, a loose companion; from Fr. *gouliard*, a greedy feeder." Wedgwood. Tyrwhitt says: "This jovial sect seems to have been so called from *Golias*, the real or assumed name of a man of wit, toward the end of the thirteenth century, who wrote the *Apocalypsis Goliae*, and other pieces, in burlesque Latin rhymes, some of which have been falsely attributed to Walter Map." It is now generally believed that *Golias* was a fictitious character, invented by the jolly father Map, who named his imaginary bishop *Golias*, as the hero of Gluttony, with an allusion to Goliath the Philistine." See Skeat's note, P.P., p. 98.

561. *And that was* = and one who was. The antecedent of the relative must be supplied from the preceding line.

Most = the greatest, a master. Master is from Lat. *magnus*, and hence will aptly translate *most* as here used.

of synne, &c., genitives of specification. See l. 83.

563. *a thombe of gold.* Tyrwhitt says: "If the allusion be, as is most probable, to the old proverb, 'Every honest miller has a thumb of gold,' this passage may mean that our miller, notwithstanding his thefts, was an honest miller; i.e., as honest as his brethren." The skill of the miller is shown by the fineness and evenness of the flour, to secure which required constant testing, which was secured by rubbing the flour with his thumb, so that the line may more probably refer to the miller's skill and not to his honesty, which would hardly bear any very flattering notice.

565. *baggepipe*, quadrisyllable.

566. *Therwithal* = therewith (wholly with this). This use of therewithal is now obsolete. In this class of words, *al* is added simply for emphasis.

567. *Gentil* = well-bred. See l. 72, where it rather means well-born; although with the further idea of good-breeding.

temple limits maunciple. The headquarters of the Knights Templar were in London, and went by the name of "The Temple;" subsequently they were appropriated to the chambers of the two Inns of Court, or Colleges in which students of Law reside, and receive instruction, the chief of which are the Inner Temple and the Middle Temple.

Scan: A gen | tle Maun | c'ple was | &c.

568. *Of which* = of whom; cf. "Our Father which art in Heaven."

569. *For* governs the infinitive clause following. Buyers might take example *in regard to* buying victuals.

570. *whether that* = whether it were that; whether. As an interrogative *whether* = which of two; from this meaning comes its force as a so-called conjunction, used to introduce the first of two alternative clauses. These uses of whether are unfortunately becoming obsolete. "Whether of them twain did the will of his father?" Matt. xxi. 31. We now say *which:* we usually omit the interrogative or alternative *whether*.

took by taille = bought on credit. *Taille* = tally (Fr. *tailler*, to cut). Before reading and writing were such common accomplishments, accounts were kept by notches cut into a stick. Thus one meaning of tally is to count; to keep tally = to keep count. When there was a running account with debts and credits, each party kept a tally-stick, and as, if the accounts were kept correctly, these sticks would be the same, to tally = to

agree. This method was in use as late as the Restoration, for Pepys in his Diary frequently mentions borrowing money on *tallies*.

571. *waytede so* = was so attentive to his business.

572. *biforn* = before (others). A.S. *beforan*. We have corrupted this *beforan* into *beforehand*, which again has been altered to *forehanded*.

573. *a ful fair grace* = an exceedingly great gift. *Grace* has acquired a theological meaning = the favor of God.

574. *lewed* = unlearned. See note, l. 502.

wit = judgment; practical knowledge, derived from observation, as distinguished from *wisdom* derived from study. It is from the unstudied spontaneous character of this knowledge that the later definitions of wit have arisen.

schal pace. We would say *should surpass*. *Schal* must be construed as present subjunctive in a subordinate clause. We do not now use *schal* with the pres. subj., although we use *should* in the pret. (conditional).

pace = surpass. "The grace of God, which passeth all understanding." Philip. iv. 7.

575. *wisdom*, learning as contrasted with *wit*, or common sense.

heep = a large number. This use of heap is still current in the West and South, where many Old English idioms have been preserved to be called Americanisms.

576. *maystres* = masters. Lat. *magister*, from *magnus*, great. As here used it refers to the lawyers whom he served.

hadde he = had he had.

578. *which* = whom.

house here refers to the temple spoken of, l. 567.

580. *Engelond* = Angel-lond, i.e., the land of the Angles, one of the Teutonic tribes that settled the island of Great Britain. The three leading tribes were the Jutes from Jutland, the Angles from Anglen in Sleswick, and the Saxons from the mouth of the Rhine. When the tribes fused together into one people, the preponderance of the Angles gave the name England to the country.

581. *lyve*, inf., second object of *make*.

propre good = own property. *Propre* = what is peculiar to one's self; hence befitting one's character, station, &c.; also suited to what ought to be. The original meaning is preserved

in the legal phrase, "in proper person." The noun *property* has also the same meaning, and strictly signifies what is one's own; in the case of moral good we use the form *propriety*. "I have of mine own proper good." 1 Chron. xxix. 3. That is, private property.

"And of comun his *propre* made." Gower, ii. 128.

good = goods, property. Lat. *bona*. Gr. ἀγαθὰ. This parallelism is not a little remarkable. Men have always considered wealth the highest earthly good, as virtue is the highest spiritual possession.

582. *In honour detteles* = honorably and yet without incurring debt. *Honour* here means in a way to attract consideration: from this meaning the transition to *that which entitles one to honor* is quite easy: thus integrity is the *honor* of a man, — "upon my honor," — and virtue is the *honor* of a woman.

but-if = except. The force of *but* is negative.

583. *or lyve;* in same construction as *lyve* in l. 581.

as hym list desire = as it pleases him to desire. Wright reads "as he can desire."

584. *And* connects *able* to *worthi*, l. 579.

For governs *to helpen*, used substantively.

helpen = to extricate from difficulty.

al a = a whole. *Al* must be construed as an adverb modifying *a* considered as a numeral.

"Of al a wyke wirche nought." P.P. vi. 258.

586. *maunciple*, dissyllable.

sette here aller cappe = would make fools of them all.

Aller is the gen. pl. of *alle; here* (A.S. *heora*), gen. pl. of *he; here aller* = *eorum omnium*. "To set one's cap" is to put a fool's cap on him, to overreach him. For all these lawyers were so smart, the manciple by his native wit could outwit them all.

587. *colerik* = irascible, bilious. The bile was supposed to be the seat of irascibility.

588. *neigh* = close, nigh. We retain this orthography in *neighbor*.

he can: we would use *could* here, but *ever* implying a continuous time (present) throws the verb quite naturally into the present. We use the present after a future, but not after a preterite.

589. *round i-shorn*. Short hair was a mark of inferior con-

dition. See ll. 81, 109. The long, lank, lean body of the reeve is in admirable keeping with his character.

590. *docked* = cut short. Wages are *docked* for loss of time.

592. *calf* = the fleshy part of the leg. This word is only a shortened form of *collop*, a lump, especially of fat: the calf of the leg is the *collop* of flesh belonging to it.

593. *Wel cowde he kepe* = he well knew how to take care of (keep account of) a granary and a bin.

594. *cowde*, relative subject *who* omitted. See note, l. 529.

on him = against him, of him. This use of *on* is still current in colloquial language. "Lest they should tell on us." 1 Sam. xxvii. 11.

wynne = gain the victory in case of disputed accounts; no auditor could find an error in his accounts.

595. *Wel wiste he*, &c. = well knew he by, &c., what would be the yield of his crops. He could foretell the yield from the circumstances of the weather.

596. *Yieldyng* = the return (A.S. *gyldan*, to pay): (1) That which is paid or returned for something; (2) a giving way, — a mental action analogous to paying; (3) the physical act conforming to this mental state. E.g., the yield of a field; a yielding temper; yielding to opposition.

597. *neet* = cattle. A.S. *neat* a derivative of *nyt* useful. *Neat cattle* was not originally a tautological expression, but was used as we now use the word *cattle*. We still use the word in compounds; e.g., *neat-leather*.

dayerie = dairy. "The *dey* was a servant in husbandry, mostly a female, whose duty was to make cheese and butter, attend to the calves and poultry, and other odds and ends of the farm. . . . The milking of the cows and feeding the weanlings by hand would naturally fall to the same attendant, and hence the origin of the name as rightly pointed out by Jamieson. Dan. *daegge* to feed with foreign milk." Wedgwood.

"For she was as it were a maner dey."

Nonne Preestes Tale, 26.

599. *holly* = wholly. A.S. *hal*, whole, hale; we thus distinguish the two significations by the orthography.

governynge = control. The literal meaning of *govern* is to steer a ship; Lat. *gubernare*, Gr. κυβερνᾶν. It then denoted the control of public affairs, — the ship of state, as we still say,

unconsciously maintaining the old figure; and finally it denotes control in general.

601. *lord* = master, employer, A.S. *hlaford*. This word is usually derived from *hlaf*, loaf, bread, and *ord*, author, giver; thus *lord* = bread-giver. Others derive it from *hlaf-weard* = the bread-warder. *Lady* is also derived from an assumed feminine *hlaf-weardige*. But these etymologies are extremely doubtful, if not untenable. "Thorkelin in his Glossary to Beowulf, under the title Rex, refers the word Hlaford to an Icelandic origin, considering it as a corruption of Ladvard, a term denoting power and responsibility. His words are: Hlaford, rectius *Ladvard*, Icl. *Lavardr*, a *Lad*, terra, et *vaurdr*, custos, adeo Hlaford est, revera, custos terrae, i.e., patriae." Pref. Ormulum. So also *lady*, Icl. *lavdi*, also written in A.S. *hlavedi*. The older forms of the words are the simpler, which would seem to indicate that the resemblance to *hlaf* is only the result of corruption.

605. *dethe* = pestilence. Trevisa calls the Great Plague of 1349 "the grete deth."

607. *place*, i.e. of residence, — used also to denote a collection of dwellings, as a village; hence the collection of buildings for the use of a family.

609. *i-stored prively* = full richly stored was he privately: his private property was large.

610. *subtilly* = craftily. The figure is that of a thread spun to exceeding fineness, implying great skill and cunning.

611. *To geve and lene* = to give and lend.

of his owne good = partitive gen.

612. *thank*, now used only in the pl. From A.S. *thencan*, to remember.

613. *mester* = trade. "The Greek μυστήριον meant originally the secret doctrines and ceremonies connected with the worship of particular divinities. In the middle ages the most difficult and delicate processes of many of the mechanical arts were kept religiously secret, and hence in all the countries of Europe, those arts were themselves called *mysteries*, as mechanical trades still are in the dialect of the English law. Thus, when a boy is apprenticed to a tanner or a shoemaker, the legal instrument or indenture, by which he is bound, stipulates that he shall be taught the art and *mystery* of tanning or shoemaking. Afterwards mystery came to designate, in common speech, any reg-

ular occupation, so that a man's mystery was his trade, his employment, the profession by which he earned his bread; and as men are most obviously classed and characterized by their habitual occupations, the question which so often occurs in Old English writers, 'what mester wight is that?' means what is that man's employment, and, consequently, condition in life." Marsh, Lect. Eng. Lang., 251.

"Artificers
Which usen craftes and *mestiers*
Whose art is cleped mechanique."
Gower, Con. Am. iii. 142.

See K., l. 852.

This word must be distinguished from *maistrie*, Lat. *magisterium*, craft, skill, power, and from *mister*, Lat. *ministerium*, need, necessity.

"To put him out of all daungere
That he of mete hath no *mistere*." (need) R.R., 5614.

614. *a wel good* = a very good: so also *ful good*.

616. *highte* = was called: properly a reduplicated passive form of the verb.

618. *a rusty blade*, for show, — being rusty it was evident that it had not been habitually carried; a fine touch of humor, admirably illustrating the character of the Reeve.

619. *Northfolk* = Norfolk. The two kingdoms founded by the Angles in England were called Northfolk and Suffolk, or north and south folk or people. These names still survive in the names of counties of England.

620. *Byside* = near to, by the side of.

men is here pl. of man, and not the indefinite pronoun.

621. *Tukked*, &c. He was clothed [tucked about] as is a friar; i.e., in a long blouse or frock.

622. *hyndreste* = hindmost. *Hindmost* is a double superlative; *est*, the modern supl. termination, being added to the old supl. term. *ma*.

623. *Sompnour*. See note l. 543.

in that place. See l. 20.

624. *cherubynes face*, a round, full, ruddy face, such as painters give to cherubim.

625. *sawceflem* = an indefinite skin disease. Tyrwhitt quotes the following from the Thousand Notable Things: "A sawsfleame or red pimpled face is helped with the medicine following;" two of the ingredients are quicksilver and brimstone.

eyghen = eyes. Chaucer gives the following variations in orthography: Eyen, Eyghen, Eyhen, Eghen.

627. *skalled*, having the scall or scab; scurfy. "If a man or woman have a plague upon the head or the beard; then the priest shall see the plague; and behold if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean; it is a dry scall." Lev. xiii. 29, 30.

blake, light-colored — yellowish (as from leprosy). See "yellow thin hair" above. A.S. *blac*, pale, pallid, *blac-kleor*, pale-faced. *Blac*, pale, and *blaec*, black, are both from *blican*, to shine, to dazzle. "The original meaning of *black* seems to have been exactly the reverse of the present sense; viz. shining, white. It is in fact radically identical with Fr. *blanc*, white, blank. . . . Then as white is contrasted with any special color, the word came to signify pale, faded. . . . Again, as colors fade away, the aspect of the object becomes indistinct and obscure, and thus the idea of discoloration merges in that of dim, dusky, dark on the one side, and in that of pale and white on the other. . . . When the idea of dimness or obscurity is pushed to its limit it becomes absolute darkness or blackness." Wedgwood. "'To make his brows blake,' or turn pale, was a common poetical phrase equivalent to *to vanquish him*.'" Wright, Prov. Dic. "As blake as a marygold" is a proverbial simile in dialectical English.

"Some on [pleaseth] for she is pale and bleche."
Gower, C. A. ii. 210.

Morris, however, explains *blake* as black.

piled berd = a thin beard. See note, l. 177. "And the man whose hair is fallen off his head (margin 'head is *pilled*).'" Lev. xiii. 40.

628. *afered* = afraid, frightened. "Be not afeard; the isle is full of noises." Tempest, iii. 2, 137. This pronunciation is still common in some parts of this country.

630. *oille of tartre* = a preparation of white tartar, used as a cosmetic. "Oyle of tartar is said 'to take away clene all spots, freckles and filthy *wheales*.' These last, I suppose, are what Chaucer calls whelkes." T.

632. *Of his whelkes* = that could relieve him of his whelkes. "She was healed of that plague." Mk. v. 29. So in A.S. with the idea of separation, "alys us of yfele," deliver us from evil. Morris explains "to help off;" but *help* governs *him* in the

dative as in A.S., while *help-off* must be construed as a compound verb governing whelkes.

633. *sitting* = staying — in spite of remedies.

635. Scan: And for | to drink | e strong | &c.

to drinke, inf. to be construed as a noun after *for*.

636. *as he were* = as if he were. The subjunctive, when indicated by the termination, did not require the conjunction to designate the mood.

637. *whan that* = when; literally "at what [time] that."

he wel dronken hadde = he had drunk a large quantity. "Every man at the beginning doth set forth good wine; and when men *have well drunk*, then that which is worse." Jno. ii. 10. "And when men be dronke." Tyndale.

638. *Latyn* = the language of the learned.

639. *A fewe termes.* As *a* belongs only to singular nouns, or nouns to be construed in the singular, it cannot limit *termes*; the real construction is "a few of terms." We find this partitive construction regularly used after numerals; e.g., a thousand men (of men).

termes = technical terms, — words used in a peculiar sense.

641. *No wonder is* = it is no wonder; i.e., that he should learn it, as he heard it all day in the courts. The Law writs all followed a certain model, and hence each would be a repetition of the other, except so far as change would be necessary to adapt it to the particular circumstances of the case. The Summoner is likened to a jay which learns to repeat words which it has frequently heard.

642. *how that* = how; literally "in what way it is that;" *how* is the instrumental case of *what*. "That thou mayest know how that the earth is the Lord's." Ex. ix. 29.

643. *Can clepen Watte* = can call Watt, just as parrots say Poll.

644. *so* is the pronoun, added (cf. Lat. *quis-quis*) to render the interrogative indefinite.

other thing = other matters.

grope = try, test; literally, to feel with the hands. The original force of this word is still maintained in the south-western States; as, to "grabble potatoes," is to thrust the hand into the hill, and select the largest, leaving the small ones to grow.

645. *Thanne hadde he spent.* All he knew was the phrases which he had picked up.

646. *Questio quid juris.* The question is, what is the law in the case. "This kind of question occurs frequently in Ralph de Hingham. After having stated a case, he adds *Quid juris*, and then proceeds to give the answer to it." T.

648. *noght.* Wright reads *nowher*, — a better reading.

652. *To pulle a fynch* = to pluck (pill) a finch; i.e., to cheat one out of his money.

654. *him*, — *to han.* Double acc. after verbs of teaching, &c.

awe = dread. We use the word to denote that degree of fear inspired by something great or sublime.

655. *In such a caas.* Morris reads "in such caas."

Archedeknes = archdeacon's, — an ecclesiastic next in rank below a bishop, with authority to hold court and try and punish ecclesiastical offences. It is worthy of note that the titles of many of the officers of the church were assumed from words meaning various grades of servants; e.g., pastor, deacon, bishop, &c.

656. *But if* = except = if his soul were *not* in his purse.

mannes = man's. The old full form of the genitive. We indicate the elision by the (') apostrophe.

657. These four lines may be paraphrased thus: "He would, in such a case, teach him to have no fear of the Archdeacon's curse, unless his soul was in his purse, for he should be punished only by a fine."

658. *Quod he* = quoth he (pret.) Now used only in the 1st and 3d persons pret. to give an archaic effect; as, *quoth I*, *quoth he*, sometimes corrupted into *quotha*.

659. *right* = just. *Right* is still used colloquially to emphasize the following word; as, *right away*, *right here*, *just now here*. *In dede* = indeed, to be construed as an adverb, limited by *right*.

660. *Him drede* = "Each guilty man ought to be afraid for himself of excommunication." *Him*, dative after *ought;* evidently here used with the sense of *owe*, — a guilty man owes it to himself to be afraid, &c. Wright reads, "oweth ech gulty man."

661. *curs* used in the abstract = cursing.

662. *And* connects *war* and *techen*, l. 654, from whence *wolde* must be supplied.

War of him = war him of, — warn him against.

significavit = a writ of excommunication, which usually began, "Significavit nobis venerabilis frater."

663 *In daunger* = within his jurisdiction. The history of the word *danger* is most curious and instructive. "In Mid. Lat. *damnum* was used to signify a fine imposed by legal authority. The term was then elliptically applied to the limits over which the right of a lord to the fines for territorial offences extended, and then to the inclosed field of a proprietor. . . . In this sense the word was often rendered *domage* in French. *Damage* then acquired the sense of trespass, intrusion into the close of another, as in the legal phrase *damage-feasant*, whence Fr. *damager*, to distrain or seize cattle found in trespass. From this verb was apparently formed the abstract *domigerium*, signifying the power of exacting a *damnum* or fine for trespass. Then as *damage* is written *damge* in the laws of William the Conqueror, the foregoing *domigerium* and the corresponding Fr. *domager* or *damager* would pass into *damger*, *danger*. . . . The term *danger* was equally applied to the right of exacting a fine for breach of territorial rights, or to the fine or the rights themselves. . . . To be in the danger of any one — *estre en son danger* — came to signify to be subjected to any one, to be in his power, or liable to a penalty to be inflicted by him or at his suit, and hence the ordinary acceptation of the word at the present day. As the penalty might frequently be avoided by obtaining the license of the person possessed of the right infringed, the word was applied to such license or to exactions made as the price of permission." Wedgwood. Littré derives *danger* from M. Lat. *dominium*.

assize = assize, court; properly a court composed of a number of judges. "The word *assise* is derived by Sir Edward Coke from the Latin *assideo*, to sit together; and it signifies originally the jury who try the cause, and sit together for that purpose. By a figure it is now made to signify the court or jurisdiction which summons this jury together." Blackstone, iii. 185. Tyrwhitt reads "owen gise" = own way, pleasure.

664. *gurles* = young people of either sex.

"Grammar for gerlys I garte firste to write." P.P.

Cf. A.S. *ceorl*, a churl, a freeman of the lowest rank. These two lines = he had the young people of the diocese within the jurisdiction of his own court.

665. *al here red* = wholly their adviser; their adviser upon all points; cf. "read me my riddle;" i.e., explain my riddle.

667. *as it were* = as though it were. In all such cases, the contingent conjunction is implied in the subjunctive mode of the verb.

ale-stake, a stake hung with branches and leaves set up in front of an ale-house for a sign. The custom of adorning the front of ale-houses with live branches on festal occasions is still kept up among us, particularly by the Germans.

668. *A bokeler*, &c. Cakes were sold at the ale-houses; this novel sort of a buckler was probably suggested to the poet by the Sompnour's resemblance to an ale-stake.

> "But firste, quod he, here at this ale-stake
> I wol both drinke and biten ona cake."
>
> C. T., 12,255.

669. *Pardoner* = a seller of indulgences, — a class of persons who brought great scandal upon the church.

670. *Rounceval*. "Perhaps the name of some fraternity." T.

671. *was comen* = had come. Intransitive verbs in A.S. formed the perfect and pluperfect with the auxiliary *to be*. *Comen* is therefore the past participle, and the expression = that was having recently come, &c. This periphrastic form describes the actor rather than the act.

court of Rome = the Papal court. Observe that *Rome* rhymes with *to me*; similarly, Gower rhymes *time* with *by me*.

672. *Ful lowde* = very loudly. The dative singular of any adjective could be used as an adverb both in A.S. and in E.E. From this fact we may easily explain the constant tendency, particularly in colloquial language, to use adjectives instead of adverbs.

Come hider, &c. Probably the beginning or the refrain of a well-known popular song.

Scan: Ful lowde | he sang | Com hid | er lov | e to me.

673. *Burdoun* = bass. *Burdoun* = a staff or support; hence in music denoting the fundamental part or bass upon which the others rest or lean.

674. *Was* = there was. Such an omission must be explained, as the omitted relative subject.

676. *Heng* = hung. Strong verbs in A.S. changed the vowel in the preterite, but also sometimes changed this vowel in the different persons and numbers of the pret.; whence arises the confusion between *sang* and *sung*, *drank* and *drunk*. A.S. sing. *sang*, pl. *sungon*; sing. *dranc*, pl. *druncon*. According to this analogy we have *hynge* (hyngen) in the next line; although in this verb there is no change in A.S.

677. *By unces*, &c., in separate portions hung the curls that

he had had, and therewith (i.e. with this dishevelled hair) he covered his shoulders. The same idea is more clearly expressed in l. 679.

679. *On and oon* = one by one. The hair that had been curled in ringlets hung in straight wisps. This sort of fashionable carelessness admirably befits the character of the Pardoner.

680. *For jolitee* = because of his gayety. This use of *for* is common in Shakspeare. See Abbott, Sh. Gr. § 150. *Jolitee.* Some connect this with Eng. *yule*, christmas, alluding to the festivities of that occasion.

682. *Him thoughte* = it seemed to him that he rode, &c. We still say *methought* without any apprehension of the construction, just as we say "if you please" without any recognition of the dative *you.*

of the newe get = after the latest fashion, — the new style. *Of the newe get* is an adverbial element modifying *rood; al* modifies this adv. element.

685. *Vernicle*, diminutive of Veronike or Veronica (*vera-icon* = true image), a representation of the face of our Saviour, printed upon a handkerchief, in imitation of the celebrated original preserved with great veneration in St. Peter's church at Rome. "Some believe that it [the original] is the same kerchief which was put on Christ's face in the tomb, according to John, xx. 7; others have persuaded themselves, but without proof, that it is the kerchief with which a holy woman [St. Veronica] wiped the Saviour's face when he went to Mount Calvary, bearing his cross." See Encyc. Am. It was usual for persons returning from pilgrimages to bring with them certain tokens of the several places which they had visited, and therefore the Pardoner, who is just arrived from Rome is represented with 'a vernicle sewed upon his cappe.'" T.

"A bolle and a bagge he bar by his syde
An hundred of ampulles on his hat seten,
Signes of Synay, and shells of Galice,
And many a crouche on his cloke and keyes of Rome
And the *Vernicle* bifore, for men sholde knowe
And se by hise signes whom he sought hadde."
P.P. v. 526. Skeat.

686. *lappe* = lap. A.S. *laeppa*, a lap, border, hem. The original meaning is retained in *lapel*, a fold of cloth like a hem,

used to hide a seam, &c.; and in *lappet* sometimes called *flap*; parts of a garment which hang loose; cf. *flabby*.

687. *Bret-ful* = brim-full; full to the top. Tyrwhitt says the meaning of this word is clearer than the etymology. O.E. *brurd-ful*, A.S. *brerd*, brink. See K. 1306.

"I bowed in blys bred ful my braynes."
E.E. Allit. Poems, A. 126.

"Er vche bothom wass brurd-ful to the bonkes egges."
Ib. B. 383.

al hoot = all hot or fresh from Rome, — satirically comparing the sellers of indulgences to the venders of eatables who thus cry their wares.

"Cokes and here knaves crieden 'hote pies, hote!
Gode gris [pigs] and gees, gowe dyne gowe!'" [come].
P.P. Prol., 226.

688. *voys . . . smal* = a voice as weak. "A still small voice." 1 Kg. xix. 12.

690. *it* refers to the part of the face usually covered with beard.

692. *Berwyk*, a seaport on the river Tweed, at the extreme north of England.

Ware, a seaport on the channel.

693. *such another*. We now say *another such*, although *such a* is allowable. Another = *a* or *an* other; other (a-whether) = *any one* [one of any two]; *such another* is therefore in strict analogy with *such a*. Many of these words which have the termination of the comparative retain the distributive idea involved in the notion of comparison: thus *whether* = which one of two, *another* = one of two. "Love one another" = love one of two = one the other. As the force of the article in *another* is lost, *such* will become the word of closer definition. *Other* is also used in the plural as *one* is in A.S. and E.E.

694. *male* = portmanteau. Literally a bag made of leather. Because such bags are used in transporting matter sent by post, such matter is called *mail*, and the bags by a reduplication are called *mail-bags*. So also a "coat of mail" was originally a coat of leather; cf. *cuirass*, Lat. *corium*, leather.

695. *Which that* = which; which as. Which being originally an interrogative, *that* may have been added to give it a relatival force. Abbott, Shak. Gr. § 250. But *that* may here have the force of *as*.

was oure lady veyl, literally = was the veil of the lady of us. *Lady* gen. for *ladye*. See note, l. 88.

696. *Gobet* = a small piece. "And they gadered up of the gobbetes thatt remained." Matt. xiv. 20. (Tyndale).

697. *St. Peter*, &c. See Matt. xiv. 22–33.

whan that. See note, l. 1.

Scan: That sey | 'nt Pet | er hadde | &c.

700. *pigges bones*. Pretending that they were the bones of some saint. This trade in relics is still kept up at Rome in spite of all the efforts of the church to suppress it.

701. *But* = and yet. Notice the adversative force of *but*, implying a false pretence.

702. *dwellyng uppon lond* = a parson living in the country. So used frequently: "Land of Nod." Gen. iv. 16. Cf. landscape.

703. *a day* = one day.

him, dative of advantage.

moneye = money. Lat. *moneta*, a surname of Juno, in whose temple money was originally coined. Others derive the word from *monere*, to advise; that is, gold or silver so marked as to advise one of its value.

704. *Than that* = than that which. Abbott (Shak. Gr. § 244) suggests that the omission of the relative arose from the identity of the demonstrative *that* and the relative *that*; but it seems more natural to suppose that the relative *that* grew out of the demonstrative *that*, so that the construction without the relative would be the original construction.

705. *with* = by or through. *With* and *by* both originally signified juxtaposition, and thus easily came to denote the relation of cause and effect.

flaterie = flattery: connected with the root of *flat* = originally to rub with the hand, or to lick the hand as a dog does. In like manner, from the wagging of a dog's tail we have our word *wheedle*.

706. Scan: the peopl' | his apes.

707. *trewely to tellen* = to speak truly; to speak the truth.

atte laste = at the last. See note, l. 29.

708. *churche* = (1) a building dedicated to the Lord; (2) the body of worshippers occupying the same; (3) those who agree in certain points of doctrine; (4) all who believe in the Christian faith. "Church is from the Greek κυριακή, and signifies that

which pertains to the Lord, or the house which is the Lord's." Trench. This etymology is questioned by some.

a noble ecclesiaste = an ecclesiastic of high standing, having the same rank among ecclesiastics that a *noble* has in society.

709. *storye* = a story (abbreviated from *history*), here evidently alludes to passages from the lives of saints which were read in divine service. Story (history) originally denoted matters learned by inquiry, and from the incredible narrations so frequently told by travellers, the word came easily to signify a false account, as well as an entertaining narrative.

710. *altherbest* = best of all. A.S. *aller*, gen. pl., sometimes strengthened to *alder* or *alther*. See note on *here aller*, l. 586; also ll. 799, 823.

sang an offertorie = intoned the sentences said or sung while the offerings (alms) were being collected. A fine satire upon his avarice.

713. *To wynne* = to gain; inf. of purpose.

as he right wel cowde refers to *affyle*.

714. *Therefore* = for this reason; i.e., that he might win silver.

715. *clause:* a portion of a book or document separated from the rest; hence a "book" of a poem, a chapter or a paragraph, a sentence, or even a part of a sentence, separated by punctuation.

716. *Thestat, tharray* = the estate, the array. This syncopation is very common in E.E.

717. *Why that* = why (it was) that.

719. *highte* = is called: active in form but passive in meaning.

faste. The original meaning of this word seems to be that of fixedness, strength, e.g., a *fastness;* hence it denotes that which is immovable, either physically or mentally. From this idea of strength comes the idea of contiguity: "Siloa's brook that flowed *fast by* the oracle of God." The idea of closeness naturally passes into that of rapidity; hence vigorous action.

faste by = near to. *By* = near, which *faste* simply emphasizes by repetition; cf. *fast asleep*. "Abide here fast by my maidens." Ruth ii. 8. *Hard* is used in the same way for emphasis, with the idea of proximity; e.g., "Whose house joined *hard to* the synagogue." Acts xviii. 7. "My soul followeth hard after thee." Ps. lxiii. 8.

720. *is tyme* = it is the proper time. *Tyme* is the subject = the proper time is now.

to telle = to narrate. *Tell* = to speak, takes the dative of the indirect object.

721. *How that* = in what way it was that; how.

bare us = conducted, behaved ourselves; cf. *bearing* = deportment.

722. *alight* = alighted. Verbs ending in *t*, preceded by a consonant, drop the *d* of the pret., as *caste* for casted; so also in the p.p.

723. *after* = hereafter, afterwards. *After* is the comparative of *aft*, behind.

725. *of your curtesie;* an adverbial element, modifying *rette*. *Pray* takes two acc., — one of the person, *you;* and one of the thing, *that ye ne rette it*, &c.

726. *that ye*, &c. = that ye do not ascribe it to my ill-breeding.

727. *Though that* = though it be that, although.

al pleyn = plainly. *Plain* literally is level (*plane*); hence without obstructions: "Lead me in a plain path." Ps. xxvii. 11. Clear, without obstruction to the sense: "They (words) are all plain." Prov. viii. 9. Easy of approach, without formalities: "Jacob was a plain man" (Gen. xxv. 27), here means without being checked by the proprieties of society.

729. *properly*, according as each spoke them. See note, l. 581.

731. *schal* is the oldest future auxiliary, and is always used except where it would be ambiguous, implying constraint as well as futurity. In the authorized version of the Bible we often find *shall* where usually *will* would be more idiomatic, while will is quite generally used in the sense of willing or wishing. "If thou wilt thou canst make me clean." "I will, be thou clean." Mark i. 40, 41. In the languages derived from the Latin, the future is formed by means of *habeo* (have), implying the same idea of necessity. The Gothic uses *have* in this sense, while in our present idiom, as an auxiliary, it implies constraint. The original force of *shall* was that of obligation, in which sense the preterite is still used. It implies duty, and hence necessity of a moral kind, equivalent to *to owe*, *ought*. *Will* denotes simple volition, and thus simple futurity. It is worthy of notice, that one class of languages have formed the notion of futurity from the idea of compulsion, and the other from that of choice.

"The assertion of will, or of duty, seems to have been considered as implying, to a certain extent, the power to will or to impose a duty. As a man has power to will for himself only, it was only in the first person that the verb *will* could be used with this signification. Again: the power which overrides the will, to impose a duty, must proceed from external agency, and consequently *shall* could not be employed to denote such power in the person." Dr. Guest, quoted in Craik, E. of S., 218, "I *shall*, you *will*, and he *will*, are generally simply future predictions; and *will* and *shall* are true auxiliaries. I *will*, you *shall*, and he *shall*, are expressions of determination; and *will* and *shall* are not true auxiliaries. No very satisfactory explanation of a distinction apparently so arbitrary has been given, though some ingenious suggestions as to the origin of it have been offered; but, whatever foundation may once have existed for this nicety, it now answers no intellectual purpose. There is little risk in predicting that, at no very distant day, this verbal quibble will disappear, and that one of the auxiliaries will be employed with all persons of the nominative exclusively as the sign of the future, and the other only as an expression of purpose or authority." Marsh, Lect. Eng. Lang., 659.

732. *rehercе* = rehearse. "To *rehercer*, to go over again like a harrow (Fr. *herce*) over a ploughed field." Morris. Webster's Dict. says, "Probably from prefix *re* and *hearsay*."

as evere he can. *Ever* (A.S. *aefer* from *a*) denotes continuity in time; but in such colloquial expressions the word rather denotes continued endeavor. The expression = as he may be able to at all times. *Can* is not an auxiliary here.

733. *charge* = an undertaking. Lat. *carrus*, a car; whence *cargo*, a load, and Fr. *charger*, to load; also *carricare*, to load (whence caricature). From this root come *car*, *cart*, *chariot*, *carry*, &c. A *charge* is therefore something to be carried,—a burden, a commission, a solemn injunction; also cost, debt, &c.; also an accusation of crime, the disgrace of which one carries like a burden.

734. *Al speke he* = although he may speak. The verb being subj. needed no conjunction.

nevere so. Having abandoned the profusion of negatives, we usually write "ever so."

large = coarse, vulgar. Compare the similar meanings of *gross*.

736. *wordes newe* = unfamiliar words.

737. *spare* = refrain; i.e., from rehearsing as nigh as ever he can.

he were his brother. He here refers to the original teller of the story.

738. *He moot*, &c. = He must as well say a word that is impolite as one that is refined.

739. *Crist spak himself.* This arrangement is still used for emphasis as, "He told me so himself."

ful broode = avoiding the niceties of speech. Many of the words used to denote vulgarity originally signified greatness of size, e.g., gross, coarse, large, broad; while words denoting *neatness* on the contrary were taken from those implying littleness; cf. *clean*, Ger. *klein*, little.

writ = writing, that which is written; used at present only in the expression "Holy Writ;" and to denote a legal instrument, as a "writ of error."

740. *ye*, nom.; dat. and acc. *you*. See l. 743. The use of *you* in the nominative is comparatively recent.

Vileinye = depraved discourse, which breaks the rules of good breeding. "In our modern language it [depraved discourse] is termed *villainy*, as being proper for rustic boors, or men of coarsest education and employment, who having their minds debased by being conversant in meanest affairs do vent their sorry passions in such strains." Dr. Barrow.

741. *whoso that can him rede* = if that any one can read him. *Who* and *whoso* are used indefinitely. "As who should say." Rich. II. v. 4.

"And am as who saith loves knave." Gower ii. 131.

"After the flood fro which Noe
Was sauf, the worlde in his degre
Was made as who saith new agein." Ib. ii. 181.

742. *cosyn* = related to, in keeping with.

743. *foryeve it me. Me* dat. of indirect object. In A.S. the usual construction after *gifan*, *forgifan* was the dative of the person with the accusative of the thing. "And forgyf us ure gyltas, swa swa we forgyfath urum gyltendum." Matt. vi. 12.

744. *Al have I nat* = although I may not have set, &c.

745. *as that* = where that, how that. The pronominal force of *as* allows of its use instead of *which* and *where*, as even now in some dialects.

"That gentleness . . *as* I was wont to have."

Jul. C. i. 2.

thei schulde stonde = they ought to stand. Chaucer forms all the oblique cases of the plural of the personal pronouns from the Southern form *hi;* while the nominative, as here, is formed from the Northern *thai:* We have extended the use of the demonstrative, and write *them* instead of *hem*, which we still use in colloquial speech, — pronounced *em*.

746. *schort* = deficient, wanting. Still used in this sense, as "short of funds."

747. *us everichon* = each one of us, — dative of indirect object. *Everichon* = ever-each-one, gives *us* a distributive force.

749. *atte beste* = in the best manner. See note, l. 29.

750. *and wel to drynke us leste* = and to drink pleased us well; i.e., it pleased us well to drink. *Leste* takes *to drinke* as its subject, and *us* as its accusative object.

751. *oure hoost he*, redundant pronoun. After a subject which has been introduced some time before its verb, or after a subject with appositive clauses, or (as in this instance) when both predicate and subject precede the verb, the subject pronoun is often introduced immediately preceding the verb. See Abbott, Shak. Gr. §§ 242, 243, for illustrations of this usage in Shakspeare.

Our host was withal a man suitable to have been, &c.

752. *marschal* = marshal of the hall, — whose duty it was at public festivals to place each person according to his rank. We still use the word in this sense when we speak of the *marshal* of a procession, and to *marshal* an army, a host, &c.

753. *eyghen stepe*. See l. 201 and note.

754. *fairere burgeys* = a more respectable citizen.

Chepe = Cheapside in London. *To cheapen* meant to buy, Pepys in his Diary speaks of *cheapening* goods in the market; *cheap-side*, literally = the market place.

756. *manhede* = manhood. *Hede* (hood, head) denotes character or condition; e.g., childhood, knighthood, godhead.

him lakkede = there lacked to him right nothing. *Him* is dative after verbs of *want*.

757. *right a mery man* = just one merry man, — a right merry man.

758. *playen* = to make sport; inf. after *bygan*.

759. *amonges* = amongst, among. A.S. *on mang*, from *mengian* (Ger. *mengen*), to mix; *on mang* would therefore literally

= *in a mixture.* The superlative termination seems to have been added for the sake of emphasis. It is worth while to note the terminations of the prepositions, and observe whether they are comparative or superlative; as, primarily, the comparative degree expresses relation between two only, while the superlative expresses the widest possible relation; we may observe the application of this rule in all relational words. E.g. comp. *over, after, under, for, fore, before,* &c.: supl. *amidst, amongst, alongst,* also *from* (old supl. *ma*): also words derived from the pronouns; e.g., *other, either, whether, hither, thither,* &c.

760. *hadde maad our rekenynges* = had made our reckonings; i.e., had paid our accounts. "Howbeit there was no reckoning made with them." 2 Kg. xxii. 7; i.e., there was no formal settlement.

761. *Lo,* an exclamation to call attention, usually *ho,* A.S. *la. Halloo* is probably a combination of *ho* and *la,* or it may be *h-la-la, eala!*

762. *Ye ben.* The plural form *aron* (*earon*) is rare in A.S. It seems to have arisen from a stem *ar* instead of *is,* whence we get in the plural *aron* in place of *sindon.* The influence of the Danes, in whose language *r* is quite frequently substituted for *s,* would naturally fix this plural in use.

right welcome hertely = right heartily welcome.

763. *if that I schal not lie* = if so be that I must not lie. *Schal* is here used with its primary meaning of obligation.

764. *this yeer* = during this year, acc. of time.

766. *wolde I don you* = I would wish to cause to you. *To cause* is the common meaning of *do* in A.S. and E.E., and is still retained in certain phrases: "I do you to wit" = I cause you to know.

"Which some hath put to shame and many done be dead."

Spenser, F. Q. v. 4, § 29.

That is, hath caused many to be dead.

don (inf.) takes *mirthe,* direct object in acc., and *you* indirect in dative.

wiste I how = did I know how = if I knew how. *Wiste* is subjunctive. We still use the subjunctive in such constructions without a conjunction. "O had I the wings of a dove." "Hadst thou been here my brother had not died." Jno. xi. 32.

767. *by thought* = bethought, reminded. The prefix *be* gives an active signification to many verbs otherwise intransitive.

768. *To doon you eese.* Gerundial infinitive phrase depending upon *mirthe.*

769. *God you speede* = may God prosper you. "Speed the plough."

770. *quyte you youre meede* = may the blessed martyr grant you your reward.

martyr, literally = a witness: early applied to those who gave testimony to their religion by their death.

771. *by the weye* = on the way. "Did not our heart burn within us, while he talked with us by the way?" Luke xxiv. 32.

772. *Ye schapen yow* = you get yourselves in readiness to tell stories, &c.

773. Scan: For trew | ely | comfort | ne mirthe | is noon.

For indeed there is no comfort or mirth in riding, &c.

774. Scan: To ry | de by | the weye | &c.

To ryde, inf. subject of *is*.

775. *wol I maken* = I am willing (wish) to make some sport for you.

776. *do you* = cause to you.

777. *if you liketh alle* = if it please you all. The subject of *liketh* is the *idea* contained in the next two lines, rather than any particular words, although *to standen* and *to werken* can be so construed.

778. *for to standen* = to stand. In A.S. *to* was never used with the infinitive, but was used with the dative gerund; when inflection was lost, this dative was denoted by the preposition *for;* and when the gerund had merged into the infinitive *for to* (often written together *forto*, *forte*) was adopted as the regular sign of the infinitive. "Is the leouere vorte beon Judases feolawe then Jesu Cristes fere?" An. R. 284. Do you prefer *to be* Judas's fellow than Jesus Christ's companion?

779. *for to werken* = to act, to do.

I schal you seye = I shall say to you, — direct you.

780. *To-morwe* = to-morrow (the morrow). *To* in such instances has grown out of the demonstrative pronoun, e.g., *to-day*, *to-night;* i.e., this (the) day; the (this) night.

781. By the soul of my father, who is dead. *That* refers to *fadres.* Such reference of the relative is not uncommon in E.E. "Cain's jawbone that did the first murder." Hamlet. "And this is the Father's will, which hath sent me." Jno. vi. 39.

soule = soul: pronounced *sowl*. A.S. *sawl* from *sawan* to sow; hence the principle or germ of life.

782. *But* = if not, except.

smyteth of = smite off. The usual termination of the imperative pl. was *eth*. A.S. *ath*. See l. 788.

of = off. We have discriminated between these two meanings by the spelling, — the primary meaning being that of separation, which is retained in *off*; while *of* denotes the logical separation implied in cause and effect or origin.

myn gen. of *Ic*.

783. *youre hond* = your hands. Strictly speaking, we have no true possessive pronouns; what we use as possessives are really genitives. "My book" is not *liber meus*, but *liber mei*: hence the noun need not be in agreement with the pronoun. *Youre* is here used with a distributive force = each of you.

speche. We say "without any further words."

784. *Oure counseil*, *consilium nostri*.

for to seche = to be sought, — a gerund, depending upon *longe*; as, "the ship is ready to sail," "the house is ready to be let."

785. *Us thoughte* = it seemed to us.

it was nat worth = it was not worth while.

to make it wys = to make it a matter of wisdom or deliberation; cf. "He made it strange" = he made it a matter of difficulty."

786. *grauntede*. The object is omitted; supply "his proposition;" *him* is dative after verbs of giving, &c.

787. *bad* = desired. *To seize* is the direct object, *him* dative of indirect. The original signification of *bid* is to pray, hence *bead* = prayer. From this meaning it passes to that of command; when offered by an inferior it is a prayer, when by a superior it is a command. The subjunctive is used in Greek as an imperative, according to this principle.

As him liste = as it might seem good to him.

788. *herkneth*, imperative; so also *taketh* in next line.

for the beste = finally; as we say "for good."

789. Scan: But tak'th | it not | I praye | &c.

it refers to the suppressed object of *herkneth*.

790. *to speken*, an independent clause, — to be construed like a dative absolute.

791. *to schorte* = to shorten; infinitive of purpose after *telle*.

With = therewith, withal. The object of the preposition is

omitted, but can easily be supplied from the context. "And he took a potsherd to scrape himself withal." Job ii. 8; i.e., with which to scrape himself.

792. *tales tweye.* Only one was told. Either these lines are corrupt or the plan of the work was left incomplete. If we read *other too* (an other too) for *other two*, so that the lines would mean "each shall tell two tales, — one going to Canterbury and another coming," — we would perhaps have an easy explanation of the difficulty. *Other* was regularly used for *second* in A.S. This view seems to be sustained by "I mene it so," l. 793.

793. *ward* = a suffix denoting situation, direction, either physical or (figuratively) intellectual; often used with *to* as a strengthened form. "Thy thoughts which are to us ward." Ps. xl. 5. "His works have been to thee ward very good." 1 Sam. xix. 4. "The grace of God . . . to you ward." Eph. iii. 2. "To the mercy seat ward." Ex. xxxvii. 9; cf. *toward, forward, upward*, &c.

I mene it so = that is to say. *It* is redundant. Shakspeare has "foot it," "queen it," Milton "trip it as you go." This use is now confined to colloquial language.

795. *han bifalle* = have happened. "It fell on a day." When followed by an object this verb takes the dative; it is therefore usually called transitive.

796. *which of you that* = whoever, with something of a demonstrative force added, as though = "that one of you which." This construction is common in Chaucer. As *which* was originally an interrogative, *that* may have been added to give a relatival force.

him = himself. The A.S. had — and consequently the English has — no reflexive pronoun. We change the personal pronouns into reflectives by the addition of *self*, which was originally an emphatic but not a reflexive form.

797. *That is to seyn. That* refers to the previous sentence; *to seyn* is predicate.

in this caas = under these circumstances.

798. *sentence and most solas* = the most instructive and the most amusing. *Sentence* here refers to the ideas, or thought of the story. A grammatical sentence is so called because it expresses a complete thought.

779. *at youre alther cost* = at the cost of you all. *Youre*, gen. pl. of *you*; *alther* gen. pl. of *all*.

800. *Here in this place;* i.e., at his hostelry: the idea is repeated for emphasis.

post. See note l. 214. The doorpost of his inn, or perhaps the post in front of his house. Dealers chalked the debts of their customers upon the doorposts; hence the phrase "to post accounts." Sheriffs had posts before their doors upon which proclamations were affixed; hence the phrase "to post a person as a coward."

801. *we come* = we shall come. The A.S. has no inflected future tense, but regularly used the present instead.

802. *the more mery. The* is here the instrumental case of the demonstrative, and corresponds to *how;* it is usually called an adverb. It is equivalent to the Lat. *eo,* by that, by so much. It is hardly necessary to say that this *the* must be carefully distinguished from the article.

803. *I wol* = I wish. "I will that thou give me . . . the head of John the Baptist." Mk. vi. 25.

myselven = for myself, dative sometimes called ethical.

805. *witkseie* = gainsay, oppose. *With* originally signifies juxtaposition, which of course may imply opposition, which sense it usually retains in compounds, as *withstand.*

809. *therefore* = for this — *there* being the dative of the demonstrative.

me = myself. See note l. 796.

810. *oure othes swore* = we swore our oaths. The subject is omitted; it must be supplied here and with *prayeden* in the next line. As the inflections of the second and third persons singular are retained, they most readily drop the nominative; the other persons, ending alike, become indistinguishable if the pronouns or subjects are omitted, and hence suffer the omission less frequently.

swore. From the meaning (1) to affirm, *swear* passes to mean (2) affirming solemnly, or under oath, and (3) to appealing to God as a witness of the truth of the statement; and (4) to such appeals in a blasphemous manner.

812. After the pres. indic. we use the present infinitive objectively; e.g. "We pray you to vouchsafe us;" in narration of past events, the pres. indic. becomes a preterite, and, instead of the past infinitive, we may use a subjunctive sentence after *that;* if the prayer was refused, we would still use the present inf.; e.g., "We prayed him to vouchsafe," — but he refused.

813. *oure*, plural as shown by final *e*, and cannot agree with *governour*; it is, therefore, genitive.

815. *sette*, prepare; cf. "set the table."

At a certeyn prys = at a fixed price, — at a price determined beforehand. This precaution may have been suggested by the payment of their bills.

816. *rewled* = ruled. The peculiar sound of *u* in rule is indicated by the vowel *w*. The word was formerly spelled *riwle*; so Jews, *Giws*.

817. *In heigh and lowe* = in all things. Such expressions are common in E.E. to denote completeness.

"Don we hit wolleth
Lude and stille
Al the kinges wille." Layamon, i. 156.

By oon assent = with one consent, unanimously.

819. *therupon*, literally = up on this (either place or time).

the wyn was fet = the wine was brought. Drinking upon the conclusion of a contract is still a custom in many places; cf. drink-penny = earnest-money.

823. *oure alther* = of us all, gen. pl.

cok = leader, — gathering his company as a cock gathers and leads his hens.

824. *togidre*, together. *To* has an intensive force, as in verbs *to-break*, &c.

alle, in apposition with *us*.

Scan: and gad | rede us | to-gidr' | alle in | a flok.

825. *paas* = foot pace. "A *pas* with Chaucer means always, I believe, a foot pace." T. A little more than pace = a little faster than a walk.

826. *the waterynge of seint Thomas*, — "a place for watering horses, I suppose, a little out of the borough of Southwark, on the road to Canterbury." T.

827. *bigan — areste* = halted. *Bigan*, literally = began, but is here used, as it is quite commonly in E.E., as an auxiliary = did; usually abbreviated to *gan*.

"And thanne gan alle the comune crye in vers of Latin."
P.P. Pro. 143.

"His blisse gan he tyne;" i.e., did he lose.
Ib. i. 112.

As the strict meaning of *do* = to cause, the construction with this auxiliary would be the same.

829. *I it you recorde* = I remind you of it, — double acc.

recorde, actively = to remind; reflexively = to call to mind, to remember. Hence also to place facts where they can be called to mind; i.e., on record.

830. *even-song and morwe-song* = evening song and morning song; i.e., vespers and matins, — evidently a proverb.

831. *Lat se* = let us see; literally, permit us to see, — *us* being dative. *Let* is one of the few verbs which retain the old construction with the infinitive without the preposition *to*.

who schal telle = who must tell, — whose place it is to tell. If *will* were used here the sense would be quite different.

832. *I moot* = I may. A.S. *Ic mot*. A burlesque imprecation well suited to the host's calling.

833. *Whoso be* = whoever may be,—shall be: we would perhaps say "whoever is." The subj. makes this = if any one shall be rebel *he* shall pay.

834. *is spent* = is to be spent, — shall be spent.

835. *forther* = further; from the root *fore*.

twynne = to proceed in different directions.

> "Yet can I make other folk to twinne
> From avarice." C.T. 12,364.

"Leoue ureond beoth sorie hwon heo schulen twinnen." An. R. 396. Dear friends are sad when they must part.

836. *Which that* = which; whoever it may be that.

838. *ner* for *nerre* = nearer. *Near* is strictly the comparative of A.S. *neah*, nigh, as *next* is the superlative. We have taken this comparative as a new base, and compare it as though it were a positive; so that *nearer* (*neah-er-er*) is really a double comparative, while *next* (A.S. *neahst*) has lost all conscious relation with *near*.

840. *lat be*, &c. = cease your shamfastness; cf. the colloquial expression "let me be."

schamfastnesse = modesty. It is to be regretted that we have given a false idea to this beautiful word by a vicious orthography, — *shamefacedness*. The termination is *fast*, fixed, as in *stead-fast* = fixed in place, *fast asleep* = fixed in sleep. The Old English *soothfast*, truthful, is also unfortunately obsolete. *Shame-fast* = fixed in modesty.

841. *Ne* = and not, like Lat. *ne*.

ley to. In modern English when verbs and prepositions are compounded, the preposition usually stands last, like the sepa-

rable prepositions in German, unless the two have coalesced into a new idea, so that the force of the preposition is no longer distinctly recognized. Such prepositions are usually erroneously classed as adverbs. Inattention to the true construction of the preposition has occasioned this error, and not infrequently an entire misconception of certain expressions, as "and all to-brake his skull." Judges ix. 53. Here *all* (properly *alle*, adverbial dative) is an adverb emphasizing the verb. *To* adds the idea of completeness in this case. In other cases it has its true prepositional force; e.g., "He that hath received his testimony hath set to (set-to) his seal that God is true." John iii. 33. Set-to = affixed. *Ley-to* is here the A.S. *to-lecgan*, and is used precisely as *set-to* in the passage quoted.

There is here a fine touch of humor in the implied fact that all except the Knight, the Prioress, and the Clerk, pressed forward to "draw cuts," while these three hung back through a native modesty.

846. *which* refers to the fact stated in the former sentence, and not to any particular word.

847. *as was resoun* = as was reasonable.

848. *By* = according to.

composicioun = agreement.

"I crave our composition may be written." Shak.

Resoun and *Composicioun* are still French words to Chaucer, as is shown by the accent.

849. *what needeth wordes moo* = what need is there of more words? literally, as to what (why) does it [to show this] need more words?

what, acc., used adverbially like Lat. *quid*.

needeth, impersonal. "The impersonal *needs* [needeth] (which must be distinguished from the adverbial genitive *needs*) . . . is often found with *what*, where it is sometimes hard to say whether *what* is an adverb and *need* a verb, or *what* an adjective and *need* a noun." Abbott, Shak. Gr. § 297. In this case the termination (changed in Shakspeare to *s* and dropped) indicates the verbal character of *needeth*, and the construction is clear.

851. *As he that wys was;* i.e., as he who was wise and ready to keep his promise of his own free will would say, so he said.

854. *What!* an exclamation. *Why* is used similarly.

a Goddes name = in God's name; *a* = in.

855. *herkneth what* = listen to what. This use of *hearken* as

a transitive verb, although frequent in Milton and Shakspeare, is now obsolete.

856. *with* has here nearly its original force of immediate juxtaposition.

riden-forth, to be taken together. Cf. forth-going.

weye, acc., of cognate signification. Cf. "to go a journey," "to dream a dream."

857. *right a merie chere* = with a right merry countenance. "This usage [inserting *a*] is found in the earlier text of Layamon (A.D. 1200), 'long a time (longe ane stunde),' ii. 290, where the adjective appears merely to be emphasized and not used adverbially. In the later text the adjective is placed here and in other passages in its ordinary position." Abbott, Shak. Gr., § 85.

NOTES TO THE KNIGHTES TALE.

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2. *duk* = duke, king; literally, leader. Titles of rank were nearly all of military origin.

5. *That grettere*, &c. = that there was none greater.

6. *Contre*. See note, p. 216. Accented here on the first syllable; in l. 11, on the last.

7. *That* refers to *swich*, l. 4.

9. *Cithea* = Scythia.

10. *he*. Subject inserted, although the sentence is connected to the preceding by *and*. When a proper name is separated from the verb, or when from the number of conjunctional sentences the connection would be obscure, the redundant pronoun subject is often inserted. See Abbott, Shak. Gr. §§ 242, 243.

12. *moche glorie* = great glory. *Much* when used alone has now rather a collective sense, a great number, a great amount.

14. Scan: And thus | with vic | tor' i'and | &c.

16. *host* = army. Lat. *hostis*, an enemy.

armes = weapons. "As the arm itself is the natural weapon of offence, it is possible that the word *arm* in the sense of weapon may be simply an application of the same word." Wedgwood. See note P., 111.

17. *Nere* = ne were = were not.

to = too, in addition. *To* and *too* are differences in spelling the same word. From the idea of *ad*-dition implied in *to*, we gain the idea of *too*.

To heere. Gerundial inf.

21. *for the nones*. See note P., 379.

26. *Tempest*, a time specially to be remembered. See note P., 406. Tyrwhitt reads *temple*.

hoom comynge. Can be construed as a compound noun.

27. *as now* = for the present, however; cf. Lat. *utcunque*.

28. *God wot* = God knows; a mild form of asseveration.

ere = plough. *Earth* is from this root. "I have a rough valley which is neither eared nor sown." Deut. xxi. 4. "I have an half acre to erye." P.P. vi. 4.

29. *in my plough* = attached to my plough. We use *on* in similar constructions.

31. *I wol not lette*, &c. = I desire not to hinder any one of all this company.

Lette, inf. after wol.

eek non = none at all: literally, "also no one."

32. *aboute* = in his turn.

33. *lat see* = let us see. Pronoun omitted, or coalesced with verb, as though *lat s'see*.

34. *ther I lafte* = where I left off.

37. *moste pryde* = greatest pride.

38. *He was war* = he was aware. *War* denotes those habits implying caution, as looking around, also the results of such circumspection, knowledge; cf. *aware*, *beware*, *wary*.

caste, pret. Verbs ending in *t* are often thus abbreviated.

39. *hye weye* = highway. *High* refers not to altitude, but to prominence, — opposed to *by*-way. So A.S. *heah synn* = a great sin, and English *high sea*.

40. *tweye and tweye* = two and two; by twos.

41. *Ech after other* = (each) one after another. *Other* is not now used in such constructions without the article. *Other* is in form comparative and strictly means the second of two, and thus in A.S. is frequently used where we use *second;* cf. Lat. *alter* = *secundus*.

43. *creature*, trissyllable.

44. *That herde* = that ever heard.

such another = another such. We say *such a*, but not *such another*, because of the duality implied in another; if the distributive force of *another* had been retained, the old form would be more correct; cf. many a. See note, P. 168.

48. *Pertourben* = disturb. We have retained the noun *perturbation*, but the verb is obsolete.

50. *that thus* = that ye thus, &c. *That* correlates with *so* in the preceding line.

52. *telleth*, imp. And tell me (what is the matter) if it is any thing that may be amended.

53. *And why* = tell me why.

al in blak = wholly in black.

56. *Routhe* = sorrowful; literally *sorrow*. *Ruthless* is current, but *ruth* is obsolete.

for to seen or heere, gerundial inf. *triste visu, audituque*.

57. *Fortune*. Personified as the goddess of Fortune.

59. *Nought* = *no whit* = in no respect, acc. of measure.

62. *thurg* = through.

63. *wrecchede* = wretched. A.S. *wraec*, banished, *wraecca*, an exile. What an intense patriotism is summed up in this designation of the exile as the wretch! As these women had been banished, the word retains its original force.

65. *That sche* = who; cf. that he, P. 43-45; that his = whose, K. 1852. This use of the demonstrative with *that* is common in A.S.; e.g., *the we* = we; *thu the* = who; *the he* = who; *the his* = whose; *the him*, to whom, &c. See March, A.S. Gram. § 380, 2.

66. *it is wel seene* = it is easily seen, — it is easy to see.

67. *Wheel*. The *wheel* of Fortune alludes to the mutability of her favor.

68. Who assures no condition to continue prosperous.

69. *abiden* = await. The active force of the prefix is lost; *bide* is now active, as "bide one's time," while *abide* is usually neuter.

70. Scan: Here in | the templ' | of the | goddesse | Clemence.

71. *al this fourtenight* = fully this fortnight. The A.S. reckoned time by nights and winters.

72. *syth* = since. "Sith thou hast not hated blood." Ezek. xxxv. 6.

73. *I wrecche* = I the wretch.

which that = who.

75. *cursed*. See note, P. 655.

78. *We losten alle* = we all lost. "In many things we offend all." Jas. iii. 2.

79. *ther aboute* = thereabout; literally, about this.

80. *And yet*, notwithstanding what we have already suffered.

81. Who is now lord of the city Thebes.

83. *for despyt* = because of his malice.

84. *To do vileinye* = to cause disgrace to. *Do* is here used causatively, — "do you to wit."

vileinye = the act of a villain; that which marks a villain, disgrace.

85. *Of alle oure lordes*, limits *bodies*, in next line.

90. *withoute more respite*, without further delay.

91. *They fillen gruf* = they fell flat on the ground. *Gruf* = on the ground. "On the groffe" = flat on the ground. We find also *grubblings* = with the face downward. The root is probably to be found in the Danish *grabbelen*, to crawl, Eng. *grovel*.

94. *courser* = horse; literally, a runner; hence, a fleet horse; also a horse used in hunting. "*Un cheval coursier*, c'est à dire un cheval réservé à la course, par opposition aux chevaux de trait." Brachet, 165.

96. *Him thought* = it seemed to him. See note P., 37.

99, *he hem alle up hente* = he took them all up.

100. *in ful good entente* = with very kind intention.

102. *He wolde don* = he would endeavor. *Do* is here used causatively.

ferforthly his might = according to his might. *Might* must be construed as dative after the implied comparative.

104. *That*, correlative of *so*, l. 102.

106. *As he that* = as one who. *He that* = who. For this indefinite use of *who* see note P., 741.

108. *baner* = banner. "The origin is in all probability Goth. *bandvo*, *bandva*, a sign, token, an intimation made by *bending* the head or hand. The original object of a standard is to serve as a mark or sign for the troop to rally round, and it was accordingly very generally known by a name having that signification." Wedgwood.

desplayeth = displays. Displaying the banner was the signal for the troops to assemble for military service.

109. *byside* = near; with him. Here used adverbially, unless we supply the pronoun.

111. Nor take his ease a whole half day. *Fully* qualifies *half* used adjectively.

112. *But onward* = but at a distance on his way.

117. Scan: The reed | e stat | u'of Mars | &c.

118. *his*; i.e., Theseus's.

119. *feeldes* = the fields or open spaces of the banner. Some take the word to mean *folds*.

120. *pynoun* = pennon. The banner was the standard of the army; the pennon was the personal signal of the leader.

121. *Of gold ful riche*. A.S. gen. of material; modifies *i-bete*. In which there was forged of gold full rich the Minotaur.

i-bete = beaten. "Probably *stamped;* that operation being anciently, I suppose, performed by the hammer." Tyrwhitt.

124. And the flower of chivalry (rides) in his host.

Hoost = host. Lat. *hostis*, an enemy.

126. *he thoughte fighte* = he purposed to fight. *Thought* is from A.S. *thencan;* the intransitive *thought*, followed by the dative, is from *thincan*.

127. But, to speak briefly, he fought with Creon, who was king of Thebes.

129. *as a knight* = like a knight. *As* is a contraction of *all-so*, with the sense of *just as, just so*.

130. *In pleyn battaille* = in open battle.

putte, p. of *put*.

135. *To don exequies* = to perform funeral rites.

136. *al to longe* = too tedious.

139. *bodyes*. A.S. *bodig* generally means stature, and is but rarely used to designate the body. "The primary sense of body is the thick round part of the living frame, as distinguished from the limbs or lesser divisions; then the whole material frame as distinguished from the sentient principle by which it is animated." Wedgwood.

146. *as him leste* = as it pleased him.

148. *streepe* = to strip. A.S. *be-strypan;* cf. *stripe*, *strip*, *strap*, *strop*. The original idea of the verb is to pull off strips; hence applied to plundering the dead by taking off their clothing; also figuratively to a stripping of the living, which leaves them equally bare.

kerneys = armor. See note P., 114.

wede = clothing. Still retained in "widows' weeds," and from this restriction to mourning attire, noting also an emblem of mourning worn upon a man's hat. *Weed*, a noxious plant, is probably from the Dutch *wieden*, to cleanse, although Trench says, "'Weeds' were whatever covered the earth or the person." Eng. Past and Pres., 253.

149. *pilours*. See notes P., 177, 627.

diden business and cure = exercised diligence and care. *To ransake*, l. 147, depends upon this verb.

151. *And so byfil* = and so it happened.

152. *Thurgh-girt* = pierced through. An ox is said to *gird* with his horns.

153. *by-and-by* = close to each other, — one after the other.

"Of that the planetes by and by
How that they stonde upon the sky."
Gower iii. 116.

"By and by he is offended;" i.e., immediately. Matt. xiii. 21. Morris explains *by and by* = separately, which seems to me erroneous, as the original force of *by* is near.

154. *in oon armes* = with the same armorial device. *Arms* in the plural denoting a singular idea is construed in the singular.

155. *that oon* = the one; in which case *the* retains its original demonstrative force: so *that other* = the other.

157. *Nat fully quyke* = not fully alive. "Let them go down quick (alive) into hell." Ps. lv. 15.

Ne fully deede = nor fully dead. Neither dead nor alive.

159. *Heraudes* = heralds. An officer whose duty it was to record the arms of the nobility. From *heri*, an army, and *walten*, to manage.

in special = especially.

161. *sistren* = sisters; still sometimes heard in vulgar use; cf. *brethren*, an analogous plural in *en*.

162. *torn* implies rapid rather than violent action.

164. *ful sone* = very soon, at once.

166. *he nolde* = he would not (take) any ransom. *Nolde* = *ne wolde* = wished not.

171. *Terme of his lyf* = to the end of his life. Lat. *terminus*.

what needeth wordes moo = what need is there of more words. Literally, "As to what does it need more words?"

176. *Til it fel oones* = till it happened on a time.

In a morwe = on a morning.

177. *to seene* = to see.

180. *with the rose colour* = with the colour of the rose. *Rose* is genitive; cf. *Ladye grace*. P., 88.

Strof hire hewe = vied her complexion.

181. *I not* = *I ne wot* = I know not.

183. *redy*. A.S. *rad*, quick, ready; comp. *rather*. So E.E. *rathe*, early. "The rathe primrose." Milton.

185. *The sesoun priketh*; cf. P., 11.

186. *him*, grammatically, refers to *herte*; logically, to the person figuratively designated by *herte*.

187. *do their observance* = perform religious rites. Here spoken of as performed in honour of May.

188. "This caused Emily to have remembrance (to remember) to do honor to May." This circumlocution is frequent in the Bible.

190. *for to devyse* = to describe (her). The different descriptive clauses depend upon *to devyse*. Morris points — I-clothed was sche fresshe for to devyse.

192. *yerde* = a yard long. See note P., 149.

193. *sonne upriste* = the sun's uprising. *Sonne* is gen.

194. *as hire liste* = as it may please her. *Liste* is here used impersonally. See note P., 102.

195. *party* = partly. Fr. *en partie;* cf. *particolored.*

196. *Sotil* = subtle. The Latin, *subtilis*, denoted *fine woven;* hence delicately constructed, or denoting ingenuity, which is the meaning here. Metaphorically, it is used in a good sense = *acute;* in a bad sense = *sly.*

gerland = garland, a crown or wreath.

199. *dongeoun* — not noting a dark subterranean place of confinement, as now, but simply a place of security. The origin of the word is the Lat. *domnio* for *dominio.* Sometimes spelled *donjon;* cf. the Celtic *dun*, a fortress.

200. *Ther as* = where.

201. *Of which*, &c. = of whom I have already told you, and shall tell more.

202. *evene joynyng* = exactly joining, — so that the prison joined the garden wall.

gardeyn wal. The genitive force of the first of the two nouns joined is shown by the reference of *as* to *gardeyn* = to the wall of the garden where, &c.

203. *hadde hire pleyynge* = had her play-ground, — was accustomed to take her exercise.

205. *woful* = full of wo, or sorrow.

206. *by leve of his gayler* = by permission of his jailer.

leve = leave, permission. A.S. *leaf*, which is still the colloquial pronunciation.

207. *romede* = roamed. This word has a curious history: it is derived from the name of the city Rome, and probably first came into use as a noun, — *Romar* being one who was a pilgrim to that Holy City. So in Pier's Pl. iv. 120, we find: "And religious romares *recordare* in here cloistres." The habits of these pilgrims were not generally very creditable, and hence the verb *to roam* came to mean aimless and indefinite wandering. *Saunter*

has a similar origin: it is from *sainte terre*, the holy land. Beggars roved about the country, and asked alms under the pretence of going *à la sainte terre*. Hence a *saunterer* became the name of an idler, and to *saunter*, to walk idly. Cf. also *rummage*, spelled also *romage*.

208. *In which* = from which; being in which, he could see.

211. *walk* = a going to and fro. A.S. *wealc*, literally a revolving. The *welkin* denotes the sky, or more properly the clouds, which are in continual motion. The A.S. verb *wealcan* = to roll, to return often; hence, to *walk*.

213. *romede* = walked aimlessly.

215. He said full oft, alas! that he was born!

216. *By aventure or cas* = by adventure or chance. See notes P., 25, 844.

217. *thikke of many a barre* = thickly (set) with many a bar. *thikke* denotes close together rather than the opposite of broad: *of many a barre* is an adjunct genitive, denoting the relation of the quality.

218. *squar* = square; i.e., as large square: here denoting size as well as shape. The bars were as large as a spar or light timber.

219. *Caste*, pret.

Scan: He caste | his eyen | upon | Emil | y-a |

220. *therwithal* = at that instant. *Ther* here = *at that time* rather than *in that place*. *There* is used by Shakspeare for *then*. This is simply an intensive form of *there*.

Bleynte, pr. of *blenche*, to start back. *Blink* is another form of the word, meaning a rapid movement of the eyelids; hence any rapid movement, sometimes for the purpose of deceiving. The figure here is that the beauty of Emily blinded Palamon like a sudden light.

222. *up sterte* = started up. We use the noun formed from this compound, up-start.

223. *Cosyn myn* = cousin of me, my cousin. *Myn* is genitive.

eyleth the = aileth thee. The difference in spelling between *the* and *thee* is an orthographic expedient for distinguishing these words.

224. *That art* = that thou art. When the subject of the verb is a pronoun, particularly of the second person, which is the most easily distinguished because of its inflection, it is quite often omitted in questions. The same rule holds good in Shakspeare.

on to see = to look on, to behold. A.S. *on-seon*. We do not compound *see* with *on*, but we still say *see through*, *see into*.

225. *crydestow* = criedst thou. This contraction of the second person pronoun with the verb is common; and is interesting as illustrating the manner of forming the inflectional terminations by the coalescence of the pronominal element. In most inflected languages the pronominal force of the termination was so strongly remembered that when the subject of the verb was a pronoun, no repetition of it was necessary; and when the pronominal subject was used, it was understood as an emphatic repetition.

the = thee, dative.

226. *Goddes* = God's. The apostrophe in our possessive case singular marks the elision of *e*; in the plural, it regularly marks the elision of final *a*; but often it is not significant, but is used analogically with the singular.

227. *non other* = no otherwise. *Other* is used adverbially = in other way.

229. *wikke aspect* = malign aspect. In the time of astrology, the position (aspect) of the planets at the time of one's birth, was supposed to have a controlling influence upon his destiny. Some of these astrological terms have passed into common use, as *jovial*, from Jupiter; *saturnine*, from Saturn, who was supposed to presage a hapless lot to one born under his influence; *mercurial*, from Mercury; *lunatic* from the moon: so also the word *influence* seems to allude to the same notion.

"The highest and aboven alle
Stant that planete which men calle
Saturnus, whose complexioun
Is colde, and his condicioun
Causeth malice and cruelte
To him the whose nativity
Is set under his governaunce.
For all his werkes ben grievaunce,
And enemy to mannes hele
In what degre that he shall dele.

Gower, Con. Am. iii. 116.

231. *although we hadde it sworn* = although we had sworn it otherwise, we must endure it. Morris punctuates this clause in connection with what precedes; it seems to me to make a better reading to connect it with the next line but one. *Although*

must then be taken as an emphatic form of *though* = though by all means, the emphasis implying a negative. See l. 312, where *though* = though otherwise. *Hadde* is subj.

"And walk I wold, as I hadde don biforn
Fro hous to hous, although he had it sworn." Wif of B. 639.

232. *So stood the heven* = such was our horoscope.

233. *the schort and pleyn* = the short and plain fact, — as we say "the long and short of it."

234. *ageyn* = in reply. *Again* and *against* are from the A.S. *gean*, Ger. *gegen*, opposite. *Gean* is usually compounded with prepositions as *on*, *to*, &c. It gets the meaning "at another time" from the idea of juxtaposition in space. Cf. there = then; where = when.

235. *for sothe* = in truth; forsooth.

236. *ymaginacioun* = conception. "To imagine certainly meant, in its original conception, to make pictures, to picture to ourselves; but even *to picture* is far too mixed an idea to have been expressed by a simple root. *Imago*, picture, stands for *mimago*, as *imitor* for *mimitor*, the Greek *mimeomai*, all from a root *ma*, to measure again and again, to copy, to imitate." M. Müller, Sc. of Lang. 358.

237. *This prisoun* = this imprisonment, — cause put for effect.

239. *that* refers to the idea of the antecedent sentence, — the hurt.

241. *rome*, infinitive. We would say *roaming*.

243. *I not* = *I ne wot* = I know not.

Scan: I not | wheth'r sche | be wom | man or | goddesse.

whether was sometimes pronounced and spelled like *where*.

244. *Venus is it*; cf. it is I. *It* is used when the subject is indefinite or unknown.

245. *on knees*, equivalent to an adverb. We say *aback*, A.S. *onbaec*; *ahead*, for on-head; *afoot*, for on-foot, and why not *a-knee* for on-knees?

247. Thus to transfigure yourself in this garden.

Yow. There is no simple reflexive pronoun in English; it is generally, but not always, formed by adding *self*, *selves* to the personals.

249. The usual construction in modern English would be, "Help us to escape," &c. The construction in the text is an imitation of the Latin.

scape = escape. The original of this word is probably allied

to A.S. *camp*, battle; so that *escape* would originally mean to escape from battle.

250. *if so be* = if it so be.

schape = shapen, shaped, fixed. "There's a divinity that *shapes* our ends." Shak.

252. *lynage* = lineage, race. Fr. *lignage*, Lat. *linea*, a line. *Lynage* is here in the genitive after *have compassioun* = pity.

254. *gan espye* = did see, saw, looked. See note P., 827.

256. *hurte* = wounded. The original meaning seems to be *wounded by something thrown*, cf. *hurtle*.

237. *if that* = if it be that, if.

262. *mercy* = pity. Fr. *merci*, literally *pay*, Lat. *merces*.

263. *atte leste weye* = at least; cf. colloquial *least-ways*.

264. *I nam but deed* = I am dead; literally, I am not except dead, — I am only dead. *No but* was frequently used in E.E. for except. "No but a man schal be born agen." John iii. 3 (Wiclif).

ther nys no more to seye = there is no more to say; there is nothing else to say.

268. *by my fey* = by my faith.

269. *God helpe me so* = may God so help me. The verb is subj.; cf. "God do so to me and more also." Bible.

me lust ful evele pleye = it pleases me full ill to play. *Ful evele* modifies *lust*.

270. *gan knytte* = knitted, knit.

271. *It nere*, &c. = It were no great honor to thee.

272. *For to be fals*. The infinitive is here construed as a substantive after the preposition.

274. *i-swore ful deepe* = very firmly sworn. *Deepe*, deeply seems to allude to the practice of binding a compact by drinking together.

Eche of us to other = each of us to the other. We prefix the article to *other*. "Let each esteem other." Phil. ii. 3.

275. "That never for (fear of) dying by torture," &c. *That* is here the sentence-article which in modern English is not used with the infinitive. *For* originally means *in front of;* hence it may be, as here, nearly equivalent to *to prevent;* cf.:

"And over that an habergeon for percing of his hert."

Rime of Sir Thopas.

The payne = torture; *to deyen in the payne* = to die by torture.

"It nedeth nought to *pyne* you with the corde." K., 888.

"Me were lever die in *the paine*." R.R., 3326.

Morris renders this verse: "That never, even though it cost us a miserable death."

276. *The deeth* = death. The article by its demonstrative force adds emphasis: we can only use it with an intervening adjective, as, "the inevitable death."

Departe = separate. *De* here is from *di* or *dis*, denoting separation. The old reading of the marriage service was, "Til death us depart," which becoming unintelligible was corrupted into *do part*. "That he depart with me the eritage." Luke xii. 13 (Wiclif).

277. *To hyndren*, to be construed with *i-swore*, l. 274.

282. *Thou darst it nat withsayn* = thou durst it not deny. *With* has here its primitive force, denoting opposition.

283. *Thus;* i.e., by thine oath. *Thus* is the A.S. instrumental *thys* = by this.

Of my counseil = my adviser. Cf. the legal phrase "to be of "counsel."

284. *ben aboute* = ready to. The first meaning of *about* is *around;* hence, metaphorically, to *compass* a matter in the mind, to intend; cf. "compassing the king's death."

286. *unto myn herte sterve* = until my heart shall die.

unto = until. Now generally denotes space rather than time.

sterve = die. Here used in subj. Notice that this subj. form takes, in modern English, the auxiliary *shall*. The idea of contingency involved in the subjunctive readily implies futurity, as futurity may also imply contingency.

287. *thou schalt not so* = thou oughtest not (to say) so. *Schal*, in Chaucer, often implies obligation, and must be construed as a leading verb.

288. *the* = thee: dative.

289. *As to my counseil* = as to my adviser: one bound in honor to assist me. Morris renders *counseil* by *advice*, which hardly seems admissible. The figure seems to be taken from the relation of a legal adviser to a client.

my brother sworn to forthre me, in the same construction as *counseil*, and an elaboration of the same idea. Counsel would be bound in honor to assist him; a brother would still further be bound by affection: to which he also adds his obligation as a knight.

293. *I dar wel sayn* = I dare with reason to say.

294. *agayn* = in reply.

295. *Thou schalt be rather fals*, &c. Thou art sure to be false before me, — sooner than I. On this use of *schal*, cf. l. 287.

296. *utterly* = wholly. Gower (iii. 230) writes *oultrely*, as from Lat. *ultra*.

297. *par amour* = with (human) love. See l. 301.

er thow = before thou didst.

298. *What wolt thou sayn*. Arcite here assumes the character of a special pleader (counseil), and goes into legal subtleties. It is worthy of note, how the poet has prepared the way for this scene by the use of the word *counseil*, l. 283.

300. "Thine is the affection one may have for a saint."

304. *I pose* = I put the case; I suppose. Cf *poser*, a puzzling question, such as are asked by lawyers in a cross-examination.

305. *the olde clerkes sawe* = the old writer's saying. The old clerk is Boethius, from whom Chaucer has borrowed largely.

306. *That* refers to the saying quoted; cf. "Did he say *that* he would come?"

307. *by my pan* = by my head.

308. *be yeve to any*, &c. = be given to any. Tyrwhitt reads *of any* = by any.

309. *posityf lawe* = express enactment; statute law.

such decré = such stipulation.

310. *in ech degree* = in every rank of life.

311. *needes* = needs, necessarily. "And he must needs go through Samaria." John iv. 4.

Maugre his heed = in spite of his head.

"And God wot that is malgre min" [in spite of me].

Gower, Con. Am. ii. 3.

312. *though he schulde be deed* = though (if he does not flee it) he must die. On *though*, see note l. 231.

313. *al* = although, albeit that; cf. l. 1617.

314. *And eek it is*, &c. = besides, to stand in her favor is not likely all thy life. *It* refers to *to stonden*.

318. *us gayneth no raunsoun* = no ransom avails to us.

320. *here part* = their share was nothing: neither received any part.

324. "Let each man look out for himself; there is no other way."

325. *if the list* = if it pleases thee.

327. *endure* = to remain. "His mercy endureth for ever."

328. *everyck of us* = each one of us.

330. "If I only had leisure to tell it."

335. *Syn thilke day* = since that day. *Thilke* = that same.

337. *to pleye* = to enjoy himself. His visit was partly for recreation.

341. *that oon* = the one, one of them.

sothly to telle = to speak truly, — to tell the story as it is.

342. *helle* = hell, — the unseen world. A.S. *helan*, to conceal. Cf. Greek, *Hades*.

343. "But to write of that story is not my intention," — pleases me not.

345. *hadde him knowe* = had known him.

yeer by yeer = year after year; continually. "Day by day we magnify thee." See K., 175.

350. *In such a gyse* = in such a manner; i.e., upon such conditions.

352. *him Arcite* = this Arcite. The third personal pronoun was originally a demonstrative, and hence was declined in the three genders. See l. 355, "this Theseus."

353. *if so were* = if so it were; if so it should happen. The omission of the subject pronoun in impersonal constructions is common in Chaucer. "And so byfel," K., 151, 216; "as hire liste," 194; "if so be," 250; "lyst me," 343.

356. *and* = if. The contingency is expressed by the subj., *and* being the connective. When the contingent force of the verb was lost, *if* was added, so that we find *and if: but* is used precisely in the same way, where later we find *but if*. "And they shall say to you, See here, or See there." Luke xvii. 23.

were caught connected by *and* to *were yfounde*, l. 353. We would omit *he* or repeat *if*.

359. *But took his leave* = but he took his leave. Subject omitted. Tyrwhitt reads *taketh*.

360. *be war* = be cautious. Usually written *beware*.

lith to wedde = lieth in pledge.

362. *The deth* = he feeleth death smite through his heart. See note, l. 276.

364. "He watcheth for an opportunity to slay himself secretly."

365. *Allas the day*, &c. *Day* is acc.; cf. Lat. *heu me miserum*.

367. *Now is me schape* = now is it appointed for me.

to dwelle is the subject of *is; me* is dative.

368. Scan: Nought | in pur | gato | rie but | in helle.

373. *Oonly* qualifies *sighte* as a verbal = the seeing.

378. *Maistow* = mayest thou. See note, l. 225.

379. *paradys*, to be pronounced par'dys.

380. *ytorned the* = turned for thee.

382. *for possible is* = for it is possible. The sentence beginning l. 384, is the subject of *is*.

388. *erthe, water, fyr, ne eyr.* Earth, water, fire, and air were called the four elements, as from them all things were supposed to have been made. Cicero says, "Omnia elementa sunt quatuor."

> "Of this four elements ech quik thing y-maked is,
> Of urthe, of water, and of eyr, and of fier, i-wis."
> Pop. Treat. on Science, p. 138. Wright.

389. *creature*, trissyllable.

390. *me helpe. Me* is dative after *helpe*, as in A.S.

doon confort = afford me comfort. The termination here shows that *doon* is infinitive; the final *e* in *helpe* indicates the same construction.

391. *Wel oughte I* = I must indeed. See note P., 505. "Wel oughte we to don." 2d Nonnes Tale, 6. So also as an impersonal: "Wel oughte us werke." Ib. 14.

wanhope = despair. A beautiful old Saxon word, which is unfortunately obsolete. "Wanhope, — hope that has wholly waned." Trench.

396. *hemself* = themselves. *Hem* is here dative pl. = the self to them: so *himself* retains the dative form, which is now generally used as an accusative, and = the self to him.

397. *Som man* = one man. *Som . . . som* = one . . . another. Used indefinitely like Lat. *quis*.

richesse = riches. This word is singular, although from the termination it appears to be plural.

398. "That is (proves to be) the cause of his murder."

morthre = murder. Still a vulgar pronunciation.

399. "And another man would fain (be) out of his prison." After *would* the dependent verb is frequently omitted.

400. *That — is* = who . . . after his wish is granted is slain by his servants.

401. *Infinite* = unnumbered, — usually restricted to measure of wholes, and followed by a singular noun.

402. "We know not what it is that we pray for here."

prayen = pray for, ask. We pray *to* a person *for* a thing. In A.S. the construction was either the acc. with the gen. or the dative with the gen.

403. *dronke* = drunk: literally p.p. of *drink*.

as a mows, alluding probably to the motions of a mouse when caught by a cat. The bite of the cat is said to partially benumb or stupefy the mouse.

405. "But he knows not which is the right way thither."

410. *we seyen alle*. The natural order would seem to be *all we*; e.g., "All we like sheep have gone astray," Is. liii. 6; but "the unemphatic nature of the nominatives *we* and *they* prevents us from saying 'all we.'" Abbott, § 240. "We offend all." James iii. 2.

namelyche = especially, — mentioned by name, and hence prominent. So Lat. *nominatim*.

411. *gret opinioun* = a strong conviction; cf. "the opinion (i.e. decision) of a judge."

413. *Than hadde I ben* = then had I been: *had* is subj. and we may read: "then would I have been."

414. *Ther* has here a double force = there where; or, more fully, "who thought that I would be in perfect well-being *in that condition in which* I am indeed exiled from my weal."

415. *I may not sen* = I am not able to see.

416. *nam* — *nys* = *ne am* — *ne is*.

417. *that other syde* = the other side. We say "on the other hand." Either expression denotes opposition or contrast.

421. *The pure fettres* = the very fetters. So in the Duchess, l. 582, "the pure deth." The Greeks used καθαρός, and the Latin *purus* in a similar manner.

423. *myn* of me, gen.

"And God wot that is malgre min." Gower, Con. Am. ii. 3.

424. "In all our strife, God knows, the advantage is thine."

425. *at thi large* = at large, free. *Large* is here used as a noun; cf. "at his large," l. 469; cf. French, *au large*.

426. *And of my woo*, &c. Thou givest little heed to my wo.

431. *to lady and to wyf* = for a lady and for a wife. This construction is an imitation of the A.S. and is common in E.E. "We have Abraham to our father." Matt. iii. 9. "We habbath A. us to faeder," A.S. This construction with the double dative is also frequent in Latin.

lady here means lover or mistress, as distinguished from wife. The root of this word seems to be the Icel. *lavdi*, written in A.S. *hlavedi*, *domina*. The usual derivation from an assumed *hlafwardige* is probably untenable.

432. *whom that* = whom.

I mot needes leese my lyf; i.e., through the ardor of my affection.

433. *as by wey of possibilité* = as being in the way to take advantage of circumstances. Your advantage is great as compared with mine, as there is a possibility of your success.

by wey of = because of.

444. *box-tree;* i.e., in color yellow, denoting jealousy.

445. *O cruel Goddes*, &c. Goddes here is plural.

447. *writen*, past plural of *write*. The past singular is *wrat*, or *wrote*. The past plural of most A. S. verbs had a different vowel from the past singular: e.g , *sing*, past singular *sang*, past plural *sungon*. Hence the confusion in such verbs between the forms in *a* and *u*, — *sang* or *sung; drank* or *drunk*.

448. *parlement* = decree, determination; agent for act. I punctuate with an exclamation point here; Morris has a comma. The exclamation begins, "O cruel Goddes." What follows should be pointed as an interrogation.

450. *rouketh* = huddle, lie close.

"But now they rucken in her nest." Gower, Con. Am. ii. 57.

451. *right as another beest* = just as though he were another beast.

455. "What control (advantage) is there in this foreknowledge that tormenteth guiltless innocence?"

456. *tormenteth* Lat. *tormentum* (*torquere*, to twist) an instrument for hurling missiles by the recoil of a twisted rope; hence an instrument of torture where the force is applied in a similar manner: as a verb, to cause severe pain.

458. *to his observaunce* = to his religious duty. *Observantia* had in Latin the meaning *religion*. See l. 187 and note.

459. *to letten of his wille* = to refrain from his will.

460. *Ther as* = where: in that case where.

463. *have* = may have. Subj.

464. *it may stonde so* = it must be (remain) so. *May* sometimes denotes moral possibility, when it is nearly equivalent to *must*.

465. *answer of this* = the solution of this (problem). *Answer* is usually followed by *to*.

I lete = I leave. Allied to *late;* as the slower of two bodies is left by the other, *let* comes to have this meaning. See l. 459.

Scan: Th' answer | of this | I let | e to | divinis.

468. *trewe man* = an upright man. Dative after *doon*, to cause. This use of *do* is common.

469. *Gon — turne*, infinitives after *se*. When a clause is the object of a verb, the verb in the clause must be in the infinitive; e.g., "I heard him say."

wher him lust may = where it may please him. "To go at his pleasure and turn withersoever it may please him."

at his large. See l. 425 and note.

470. *thurg Saturne*. See l. 230, and note l. 229.

471. Juno was the goddess who presided over marriage. She is represented as "jalous and wood" and hindering his marriage with his beloved.

472. *wel neyh* = very nearly: "my steps had well nigh slipped." Ps. lxxiii. 2.

473. "With its widely ruined walls."

474. *on that other syde* = on the other hand. See l. 417.

475. *fere of him Arcite* = fear of (that) Arcite. See note, l. 352.

477. *stille dwelle* = quietly remain.

478. *forth — telle* = I will continue the story of Arcite.

480. *double wise* = in a duplicate manner; i.e., similarly to each.

482. *myster* = mode of life; literally, occupation. Perhaps better here rendered by *need*, *necessity*, as Morris gives it. See note P., l. 613.

483. *schortly for to seyn* = to be brief.

484. *dampned* = doomed, condemned. *Damned* is now a stronger expression than the formal intensive *condemned*.

486. *exiled upon his heed* = exiled, upon the penalty of death if he returned.

487. *as out of that contré*, to be construed with *exiled*.

488. *axe* = ask. The vulgar pronunciation of this word, which we find here in Chaucer, is as old as the A.S.

491. *That on* = the one; correlates with *that other*, l. 493.

day by day = continually, day after day. See l. 345.

493. *wher him lust* = where it pleases him.

495. *as you luste* = as it may please you: *luste* is subj.

You — *ye*. In E.E. *ye* is the nominative form, while *you* was used in the acc. and dat. *Ye* is obsolete.

that can = that know how to decide such questions.

496. *telle forth* = tell on, — continue my story.

497. *comen was* = was come, had come. *Comen* is p.p.

498. *Ful ofte a day* = many times a day. *A day* must here be construed as an adverbial element = in one day. A.S. *anes daeges*. See note P., 168. This may be the A.S. *on*, as "on daeg seofon sithum syngath," seven times a day. Luke xvii. 4.

he swelte = he sighed. This word has passed to the meaning of severely suffering with heat; e.g., "sweltering in the sun," as *starve* has acquired the specific meaning of dying of hunger.

502. *schal* = shall be.

503. *him byraft* = taken from him. *Him* is dative.

506. *falwe* = pale; yellow. Cf. "fallow ground," so called from the yellowish color of the soil.

508. *waillyng*. Some read *wakyng*.

511. *spirites* = spirits; i.e., "animal spirits," — a spirit supposed to circulate through the body, as the essence of life. "Spirits is a most subtile vapour, which is expressed from the blood. Of these spirits there be three kinds, — natural, vital, animal. The natural are begotten in the liver, and thence dispersed through the veins to perform those natural actions. The vital spirits are made in the heart of the natural, which by the arteries are transported to all the other parts; if the spirits cease, then life ceaseth, as in a syncope. The animal spirits are formed of the vital, brought up to the brain and diffused by the nerves to the subordinate members, give sense and motion to them all." Burton, Anat. Mel., 96.

513. *herde* = though one should hear it; subj.

514. *geere* = demeanor. A.S. *gearwa*, clothing; hence the external appearance, or acts which indicate any particular state of mind.

for all the world = fore all the world, — a statement to be maintained before (or, in spite of) all the world.

515. "And in his manner, for all the world, he acted not only like [one afflicted with] the Lovers' malady of Eros, but rather like [one afflicted with the] mania engendred of 'humor melancholic' in the 'cell fantastic' before [in the fore part of the head]." The "malady of Eros" is that "heroical love which is

proper to men and women." The "mania" is a sort of melancholy or monomania. "The part affected, as Arnoldus supposeth, is the former part of the head, for want of moisture." Burton, Anat. Mel. "All [authors] make leanness, want of appetite, want of sleep, ordinary symptoms, and by that means they [the subjects] are brought often so low, so much altered and changed that, as he [Terence Eun.] jested in the comedy, one scarce knew them to be the same men." Ib. Burton quotes this passage, saying "So he describes it — love-melancholy — aright."

517. *manye* = mania; dat. after *like*.

518. *selle fantastyk*. "Inner senses are three, . . . common sense, phantasy, memory. . . . His [phantasy's] organ is in the middle cell of the brain." Burton.

519. *up-so-doun* = upsidedown. *So* is the old relative, corrupted into *side*.

522. *alday* = all day; used adverbially.

526. *Upon a night*. *On* with the dative in A.S. denoted time when "On tham thriddan daege." John ii. 1.

As he him leyde = As he laid him (down) in sleep.

527. *Him thoughte* = it seemed to him.

529. *His slepy yerde* = his sleep-producing wand.

"Tum virgam capit; hac animas ille evocat Orco
Palentis, alias sub Tartara tristia mittit,
Dat somnos, adimitque, et lumina morte resignat."
Virgil, Aen. IV. 242.

"Adjectives signifying effect were often used to signify the cause." Abbott, § 4.

530. *heres* = hairs. We use the singular in a collective sense to denote the mass of hair covering the head, and the plural to denote a collection of single hairs.

531. *as he took keepe* = as he observed.

533. *seyde him* = said to him.

534. *Ther is the schapen* = there is determined (prepared) for thee.

535. *sterte* = started, arose quickly.

536. *that me smerte* = that pained me.

540. *I recche nat to sterve* = I reck not to die; I care not if I die.

543. *in another kynde* = in another nature.

"It is all one to say unkinde
As thing which done is ayein kinde" [nature].
Gower, Con. Am. ii. 292.

544. *it ran him into mynde* = it occurred to him; literally, "it ran into the mind to him." Cf. "to call to mind."

546. *Of maladie* = by the malady. Gen. of cause.

547. *if that he bar him lowe* = if he conducted himself in a lowly manner; i.e., like one of low birth.

549. *wel neih day by day* = almost every day.

550. *right anon* = immediately.

552. *alone* = alle one, — *alle* being used adverbially. *Al alone* is therefore *alle alle one*. The A.S. *an* = (1) one; (2) single, sole. The prefix *al* had originally precisely the force which *all* now has in *all alone*.

> "But for he may not *all* him *one*
> In sondry places do justice."
>
> Gower, Con. Am. iii. 178.

> "The king which made him muchel mone
> Tho stood as who saith *all* him *one*." Ib. iii. 285.

> "And taer he ledde him *ane* his lif." Orm. 3204.

the use of *him* in these extracts illustrates also the construction of *him* in *himself*.

554. *disgysed povrely as he was* = clothed poorly like his master for the sake of concealment.

555. *the nexte way* = the nearest way. The *x* is due to the coalescence of guttural *h* with *s*. A.S. *neah*, near; *neahst*, nearest, next. *Way* in A.S. would be in the gen.; it must here be construed as acc.

558. *what so men wol devyse* = (to do) whatever one would direct.

men = one; the indefinite pronoun, as shown by *wol*, which is singular, the pl. being *wolden*.

560. *fel in office* = he entered service; cf. military order "fall in."

561. *The which that* = who, the one that, — *the which* = a demonstrative.

562. *For* explains the reason why he had been selected as chamberlain for Emily.

couthe sone aspye = could soon discover (the character) of every servant.

564. *he* now refers to Arcite.

566. *strong*. "A strong man means no more than one whose sinews are firmly strung." Trench.

567. *that* = that that. Abbott (Shak. Gr. § 244) suggests that

the omission of the relative may be explained by the fact that the relative and demonstrative have the same form.

him, dative.

568. *yeer*, acc. of time.

569. *Page*, a servant, especially a youth. Cf. Gr. παιδίον.

572. *of his degree*, refers to *man*, l. 571.

576. *enhaunse his degree* = elevate his station. "He that shal meeke hym self shal ben enhaunsid." Matt. xxiii. 12 (Wiclif).

577. *worschipful* = honorable; cf. "worshipful master," "worshipful society." Shak. "Worship thi fader and thi moder." Luke xviii. 20 (Wiclif).

578. *vertu* = ability. See note P., 515. "Jesus knowing that virtue had gone out of him." Mark v. 30.

579. *withinne a while* = within a (little) while.

sprongе = sprang up, became known.

580. *of his dedes*, &c., gen. of cause after *sprongе*.

581. *taken him so neer* = become so intimate with him; cf. "to take to one."

582. *squyer* = squire, knight of his chamber; literally, *shield-bearer*, hence, servant.

586. *honestly* = becoming one of his station. "Provide things honest [honorable] in the sight of all men." Rom. xii. 17.

sleighly = prudently. "The O.E. *sleigh*, sly = wise, knowing; and sleight = wisdom, knowledge. For change of meaning compare *cunning*, originally knowledge, and *craft*, originally power." Morris.

587. *That* = so that.

How that = how it was that; from whence. *How* is properly the instrumental case of the interrogative.

588. *yeer* = years. Still vulgarly used. A.S. sing. and pl. *gear*.

589. *bar him so* = so conducted himself. The personal pronouns are often used as reflexives, without *self*.

591. *lete* = leave. A.S. *laetan*. *Let*, to hinder, is from A.S. *lettan*.

594. *This seven yeer*. A period considered as a definite portion of time was construed in the singular; e.g., "a fortnight," "an eight days after." Luke ix. 28.

seten p.p. of *sitte* = remained. *Set*, causative, A.S. *settan*, has p. *sette*, p.p. *geset*. Eng. set, set, set.

595. *what for woo*, &c. = partly for wo and partly for restraint.

The following lines elaborate this idea. Supply *what* with *for distresse*. *Woo* refers to his passion.

"Till what by sleight and what by strength." Gower ii. 388.

distresse = restraint, confinement; cf. "distress of goods." Chaucer uses the verb *destreyn* in this sense.

596. *double;* i.e., through love and imprisonment.

601. *ryme* = tell in poetry. A.S. *rim*, number: so *rim-craeft* = arithmetic; *rim-stafas* = number letters, the A.S. poetry being alliterative. *Rhyme*, therefore, means lines with numbered syllables. The word has no connection with *rhythm*. Trench says: "Rhyme with a *y* is a modern misspelling; and would never have been but for the undue influence which the Greek 'rhythm' has exercised upon it. Spenser and his contemporaries spelt it 'rime.'" E. Past and Pres., 308.

602. *martirdam* = martyrdom. The A.S. adopted ecclesiastical terms from the Greek, and thus formed a series of mongrel words.

it am nat I = it is not I. This is the regular construction in E.E. *Am* is used because *it* is seen to be a mere substitute for *I*. We require relatives to agree grammatically with their antecedents.

605. *the thridde night* = the night of the third of May.

608. *schal* = must. A.S. *sceal* = I owe, I must. "*Skal*, therefore, meant 'I have killed,' 'I must pay penance, wergeld;' hence, 'I am under an obligation,' 'I am obliged,' 'I must.'" Helfenstein, Com. Gr., 515.

609. *the mydnyght*. We would omit the article here and supply it with *helping* in the next line. The exigencies of the metre to a certain degree determine the presence or absence of the article, but its demonstrative force was felt much stronger in Chaucer's time than at present. *The* midnight = the midnight of the night mentioned above.

611. *fleeth the cité*. *Fleeth* is here used transitively.

612. *soo* correlates with *that*, l. 615.

614. *opye of Thebes fyn* = pure opium of Thebes. Burton alludes to "opium from Thebes" as the best known.

615. *men wolde* = one should. *Wolde* is subj. in which case we generally use *should*, *could*. "It is a natural and common mistake to say *would* is used for *should* by Elizabethan writers." Abbott, § 329.

616. *mighte nought* = could not, was unable to.

617. *as faste as evere he may* = as fast as he possibly can. This use of *ever* for the sake of emphasis is still retained in colloquial language.

may = is able. A.S. *magan*. "Wherof schal a man mowe fille hem." Mark viii. 4 (Wiclif). We mowen not. C. T. 16, 149.

618. *faste by* = the day close by. *Faste* is used for emphasis like right, just, full, all; cf. "fast asleep."

619. *needes-cost* = needes ways, necessarily. *Cost* may perhaps be A.S. *cyst*, from *ceosan*, to *choose*. Tyrwhitt says that the sense of this passage is so obscure that he is inclined to adopt Urry's proposed amendment, "that needes cast" = that he must needs cast about or contrive. Morris says *needes-cost* seems to be equivalent to O.E. *needes-wyse*.

620. *til* = to. So in A.S. and Norsk. This use of *till* is now a common vulgarism.

grove. A.S. *graef* from *grafan*, to carve, to dig; hence, a grove, a grave: Webster's Dict. says "because an avenue or grove is cut or hollowed out of a thicket of trees." This word is used in the Bible to denote a carved image or idol. The changes in meaning may have been somewhat like this: (1) that which is cut; (2) wood which has been cut; (3) wood in general; (4) wood, collectively; forests are still called *woods*. Similar changes have taken place in the word *timber*, from A.S. *timbrian*, to build: (1) building material; (2) wood to be used in the construction of an edifice; (3) the edifice (Ger. zimmer); (4) trees that may be made into building material: "the timber" = the forest.

ther is here used with its pronominal force, in the dative after *besyde*.

625. "To pray his friends to help him to make war on Theseus."

627. *or — or* = he would either — or. *Or* is a contraction of *either*. "Either he schal hate the toon and love the tother, either he schal susteyne the toon and despise the tother." Matt. vi. 24 (Wiclif).

628. *unto his wyf*. See l. 431 and note.

629. *entente playn* = evident intention.

631. *care* = sorrow, one who would cause him sorrow. Naming an object by the emotion it inspires, is a common figure of speech; e.g., my love, my aversion.

636. *of the light* = because of the light. *Of*, originally = *from*, naturally passes into the meaning "in consequence of." This

whole passage is full of great descriptive beauty: the lark, rising in the early dawn, the brightening east, the rising sun, the sparkling dew-drops on the leaves, all combine to present a rare picture to the imagination.

637. *greves* = groves. Refers rather to the branches of the trees or bushes, — i.e., that which is green. See l. 649, and note.

640. *Squyer principal.* The adjective is placed after the noun in imitation of the French.

643. *Rememberyng on* = meditating on. *Remember* = to think on: *meminisse* is so used in Latin.

poynt of his desir = the object of his desire.

645. *Him to pleye* = to play by himself, to amuse himself. *Him* is dative; cf. "play me a tune;" "play him" = play for himself or by himself.

646. *were it* it might be; subj.

648. *gan to holde* = held, began to hold. *Gan* frequently is equivalent to the auxiliary *do*. See *bigan*, P., 827 and note.

649. *greves* = branches. See Gloss. Percy's Rel.

650. *Were it* = it might be; subj.

woodebynde = woodbine. The earlier orthography indicates the derivation of the word.

651. *agens*, as he was riding eastward.

652. Scan: May | with alle | thy flow | res and | thy greene.

654. *som grene gete may* = may be able to get some prosperity. *Gete* is inf.

655. *lusty herte* = a heart full of desire, longing.

659. *that* = in order that, so that; cf. Lat. *quo*.

662. "God knows he would have believed it full little."

663. "But the truth was said many years ago." *Is said* = has been said: a passive perfect formed like the Latin *amatus est, dictus est.*

goon, &c., literally, gone since are many years.

664. The old proverb: "Veld haueth hege, and wude haueth heare." In the open country a man may easily be seen; in the forest he may be heard.

665. *a man* = for a man: dative after the adjective.

666. *at unset stevene* = without previous appointment.

stevene, literally = voice, a message; hence, a meeting agreed upon by a message.

"And then they setten steven for to mete." Cokes Tale, 19.

668. *to herken al his sawe* = to listen to all his sayings. In A.S. *heorcnian* is followed by the dative.

670. *al his fille* = to his satisfaction. *Fille* is here used adverbially. "Then mayst thou eat grapes thy fill." Deut. xxiii. 24.

673. *here queynte geeres* = their strange customs.

queynte = quaint, odd. Fr. *coint* (Lat. *cognitus*) known. From *known*, *well-known*, comes the idea of being old, antiquated. We give a peculiar meaning to the word, making it denote a pleasant oddity, not pronounced enough to be intrusive.

676. *Friday*, here alluded to as a day of unreliable weather, — partaking of the fickleness of its patron *Friga*, the northern Venus.

677. Scan: Now | it schyn | eth, &c.

678. *can*. Tyrwhitt. Morris reads *gan overcaste*.

679. *hire folk* = her followers.

681. "A writer in Notes and Queries quotes the following Devonshire proverb:

'Fridays in the week
Are never aleek.'" Morris.

683. *withouten eny more* = without anything further, immediately.

684. *that day* must be construed as acc. after the interjection, or *for* must be supplied.

686. *Wiltow* = wilt thou. The inflectional endings of the verb were originally formed from appended pronouns, precisely in this manner.

687. *ibrought is* = is brought, has been brought.

691. *kyng*. "The Teutonic nations used the name könig, or king, and this corresponds to the Sanskrit *janaka*. What did it mean? It simply meant father, the father of a family, 'the *king* of his own *kin*,' the father of a clan, the father of a people." M. Müller, Sc. of L. 272.

693. *verray lyne* = true line, direct descent.

as = and. *As* is a contraction of *also* and here has its usual force when uncontracted.

694. *thral* = enslaved. Literally = I am such a captive and a slave: *such* (so) correlating with *that*.

695. *he that* = who. The clauses are inverted. Read, "I serve him as his squire humbly, who is my mortal enemy." The inversion serves the purpose of emphasis.

699. *ther as* = whereas; not where. *Ther* is frequently used where we use *where*, the derivatives of *who*, *what*, being still interrogative.

704. *martyreth* = tortureth. *Martyr* originally signified a witness, and was early used to denote those who had borne witness to the truth of Christianity by suffering death; and as such persons were usually put to death by torture, *to martyr* acquires the meaning of putting to a painful death.

707. *careful* = full of care. "We are not careful to answer thee." Dan. iii. 16.

708. *erst than my scherte* = sooner than (before) my shirt; i.e., before his birth.

712. *mountaunce of a tare* = the least possible amount. *Tare* is the vetch; so also Chaucer frequently, "I care not a bean."

713. "So that I could do aught that would cause you pleasure."

715. *he . . . this Palamon*. *He* is here used with somewhat of a demonstrative force (Lat. *ille*), referring to the former of two persons mentioned. This is the usual A.S. construction.

716. *that thoughte* = who thought that he felt.

719. *tale* = story. A.S. *tal*, a fable, a slander, from *taelan*, to speak ill of: hence originally a false tale; (2) a tale told circumstantially. Cf. history and story; also tale-bearer, tell-tale. This word must be distinguished from *tale*, a number, a reckoning: the first forming the verb *taelan*, and the latter *tellan*. They are undoubtedly allied: they are confused in Morris's Glossary.

721. *He sterte him* = he started. After verbs of motion we frequently find the personal pronoun used reflexively, forming a middle voice.

724. *whom that* = for whom (it is) that; whom, i.e., my lady.

725. *blood* = relative; a connection by blood. See l. 273.

726. *heere byforn* = before this. *Heere* is not an adverb, but a pronoun; cf. the O.E. *not for then* = nevertheless, where *then* is a pronoun.

728. "And hast thus falsely changed thy name."

730. *schalt* is here used as expressing strong determination, and not simply futurity.

731. "But only I (I alone) and no other will love her."

oonly = alone. So Spenser, "That th' onely breath him daunts." F. Q. i. 7, § 13.

733. *wepen* = weapon: one syllable.

734. *y-sterte* = escaped. Tyrwhitt reads *astert*.

grace = good fortune. So *harde grace* = misfortune.

735. *I drede not* = I have no doubt.

other = either, correlates with *or* in next line.

740. *lyoun*. The article was omitted in comparative sentences, after *as*, *like*, *than*, as in our compounds; e.g., lion-like.

742. *Nere* = *ne were* = were it not.

745. *of myn hond* = by my hand.

748. *verray fool* = fool indeed. "My very son Esau." Gen. xxvii. 26.

think well = remember well. A.S. *thencan*, to think, to remember; the active form of *thincan*, to seem: hence, to cause to come to mind. *Think* still = remember in colloquial language; e.g., "I did not think." The noun *thank*, which is from this verb, means "that given in remembrance of a favor."

750. *for as mucke* = forasmuch as, since. *For* = in consideration of. *As mucke* = so great (a fact), now generally followed by *as*. Tyrwhitt reads:

"But for thou art a worthi gentil knight,"

751. *hire* = for her: dative.

753. Scan: En y'oth | er knight.

754. *as a knight*; i.e., armed.

759. *if so be* = if it so be. "That thou my lady wynne" is the real subject of *be*.

760. *ther I am inne* = wherein I am.

761. *as for me* = so far as I am concerned; cf. the colloquial expression "for all me."

763. *departed* = separated.

765. *out of* = without. A.S. *utan* = without.

766. *regne* = king: literally, a kingdom, used by metonomy for *king*.

767. *is seyd* = is it said. The following sentence is the subject.

768. *his thonkes* = willingly. The gen. was used in A.S. as an adverb; cf. *needes* = necessarily.

"For haveles (poor)
His thonkes is no man alive."

Gower, Con. Am. ii. 211.

771. *on the morwe*; cf. *a-morwe*, l. 763.

Dayes light = the light of day. In compound nouns the first has the force of a genitive or dative.

779. *Tho changen gan* = then changed. *Gan* = did.

here face = their faces: literally "in the face of them." The modern construction uses the plural, we having changed the genitive of the pronoun into a possessive.

782. *bere* = bear. A.S. *bera*, probably from *beran*, to excel, the bear being the largest wild animal known in the northern regions. *Bere*, barley (cf. beer), seems to have the same derivation, denoting the grain which surpassed. The six-rowed barley is called in Scotland *big*, while the four-rowed is called *bear*.

784. *breketh*. The subject is "bowes and the leves." See l. 1885. Tyrwhitt reads *breking*, and says: "The MSS. all read *breketh*; but it is more likely, I think, that the first transcriber should have made a mistake in that word, than that Chaucer should have offended so unnecessarily against grammar." If we construe *and* as equivalent to *as*, the difficulty is avoided. "And heareth him come rushing through the underbrush, as the boughs and leaves break before him."

788. *me myshappe* = if it go ill with me. *Mishap* is now used only as a noun.

790. *As fer as* = as soon as: literally, when they were as far as, &c.; or, as we would say, "when they were so near that each knew the other."

791. *good day*, the usual friendly salutation.

794. *as he were* = as though he were. "As it had been the face of an angel." Acts vi. 15. In which case *had been* is subj.

798. *wood lyoun* = an enraged lion.

803. *I lete hem* = I leave them fighting: literally, I allow them to continue fighting. *Fightyng dwelle* is an infinitive phrase, which must be construed as a noun used in the acc. like an adverb.

804. *forth* is here used with the idea of motion, — the advance of the story, like *henceforth*.

805. *The destynd*. Article used to correlate with *that*; cf. Lat. *id . . . quod*.

mynistre general = minister-general, general manager. In most instances in which the noun precedes the adjective, Chaucer follows the French idiom.

809. *by ye or nay*. "Yea and nay were originally the answers

to questions framed in the affirmative; yes and no, the answers to questions framed in the negative." Bible Word-Book. Thus yea and nay acquire the force of certainty. "But let your communication be yea, yea, nay, nay" (Matt. v. 37); that is, definite. A.S. *hyt ys*, *hyt ys*; *hyt nys*, *hyt nys*. "The promises of God are yea" (2 Cor. i. 20); that is, certain.

810. *It — that* = that — which; cf. "Art thou not it that (he who) hath cut Rahab?" Is. li. 9.

815. "This say I now with reference to mighty Theseus."

818. "No day dawneth to him in bed;" i.e., day-light never finds him in bed.

823. *bane* = destruction, death; cf. Goth. *banja*, a blow.

824. *Mars*, the god of war; *Diane*, *Diana*, the goddess of hunting. *After* does not refer to time: his first choice was war; his second, hunting.

828. *clothed* refers to the whole party. "And I warne you that there be none of you but that he be well horsed, and that ye all be clothed in greene, either in silke or in cloth." Queene Guenever's orders for a Maying party in the Hist. of K. Arthur, iii. c. 129.

829. *On houting*. *On* explains the force of *a* in similar constructions, — *a* being an abbreviation of *on*, as *a*, the article, is an abbreviation of *an* Chaucer uses both forms: *aloft*, *on loft*, *abed*, *on bed*, *apart*, *on part*, *alive*, *on live*. So in the Bible, *a dying*, *a fishing*. Earle, in his Philology of the English Tongue (p. 376), says, "I derive this *a* from the French preposition *à*, thus *afoot* represents *àpied*," — a view which is refuted by nearly every instance in which it occurs in Early English.

833. *launde*. "Lande: a Land, or Laund, a wild, untilled, shrub bie or bushie Plaine." Cotgr.

> "Whan they come to the laund on hight,
> The quenys pavylon there was pight
> That she myght se of the best
> All the game [sport] of the forest."
>
> Ipomydon, 383, Weber ii. 295.

> "Then went they doune into a launde
> These noble archeres all three;
> Eche of them slew a hart of greece [*prize*]
> The best that they could se."
>
> Adam Bell, Percy's Rel.

"For through this laund anon the deer will come."
Shak. 3 Hen. VI. iii. 1.

In the first quotation *laund* seems to denote a cleared hill; in the second a cleared valley; in the third, an open space between two forests, — so that the leading idea of the word is a cleared space.

him. After verbs of motion the pronoun is often used reflexively, forming a middle voice.

834. *thider* = thither, — the proper form with a verb of motion. Modern English incorrectly uses there, where, here, for thither, whither, hither.

wont have = wont to have.

835. Scan: And ov'r | a brook | &c.

837. *him lust comaunde* = it pleased him to order.

839. *Under* = towards. Looking towards the sun, they would be distinguishable from a greater distance.

841. *breeme* = furiously. For an interesting note on this word see M. Müller, Sc. of Lang. ii. 232.

"And breres brimme for to pricke." R. R. 1836.

"Neither bragger ne boster ffor no bremme wordis."
Dep. Ric. II. p. 11.

as it were = as though it were; as though they were. *It* refers to *boores two;* the verb is plural to agree with the noun following; cf. "it nam nat I," 602. "It am I," 878. "It ben the schirrefes men."

844. "It seemed that the lightest stroke of either would fell an oak."

as it wolde = as though it would. *It* refers to *strook*.

845. *what* = what sort of persons; who. *What* refers rather to rank, calling, or nationality.

nothing = in no respect. "For every creature [thing created] of God is good, and *nothing* [by no means] to be refused." 1 Tim. iv. 4.

848. *Hoo*, an exclamation used by Heralds to stop the fight; used now to stop horses, *whoa*.

849. *leesyng*, a verbal noun, hence followed by *of*.

852. *what mester men* = what sort of men. See note P., 613.

855. *lystes* = lists. See note P., 63.

857. *what needeth* = in what respect (why) does it need.

858. *the deth*. Death would imply a natural death, while *the death* — the noun being emphasized by the demonstrative — im-

plies *the* death fixed by law, death as a punishment; *the death* is also used to denote any remarkable mortality.

bothe two. With pronouns *both* is usually construed substantively; e.g., both of us: with nouns adjectively; e.g., both men.

862. "give us neither mercy nor protection."

865. *knowe* = may know; subj.

lyte = not; literally, *little;* cf. Lat. *minus, minime,* not, by no means.

867. *banyschd* = banished. Ban, banish, bandit, abandon, are all from the root *ban,* common to all Teutonic languages, which means a proclamation, an announcement. We have the word still in use in "the banns of marriage." In French *ban* became *bandon* with the notion of authority; hence *abandon* is to bring under the control of any one, to subdue; and as bringing a person under the absolute control of one, necessarily destroys the previous authority, it acquired a secondary meaning of the surrender of control. An "abandoned character" is a character which has thrown off moral control; an "abandoned tenement" is a tenement over which the owner has surrendered his authority. From *ban, bando,* we have a Mid. Lat. *banire, bandire,* to proclaim, to denounce, to publicly order out of the realm, to banish; *bandit,* one so banished; and, because thus put out of the pale of law, a robber, an *outlaw.*

876. *woful* = unfortunate, full of wo.

877. *wikkedly* = craftily, by using deception, — not implying any moral wrong.

881. *juwyse* = judgment, condemnation.

"Ther nas . . .
Ne juge, ne justice, that jewis durste hem deme."
Dep. Ric. II. 26, 10.

883. *bothe we* = we both; cf. l. 858.

885. *schort conclusioun* = a brief argument, a conclusion briefly reached.

887. *recorde* = record it, as the decision of the judge.

888. *to pyne yow with the corde,* to put you to the torture, to extort a confession of the truth.

889. *schul be deed* = ye must die. *Schul,* pl.; sing. *schal.*

890. *verray wommanhede* = simply because of her womanhood.

893. *as it thoughte hem alle* = as it seemed to them all.

894. "That ever such an event should happen."

896. *nothing*, adv. = for nothing. See note l. 845.

897. *And sawe* = and when they saw. When the subject is readily supplied from the context, it is frequently omitted. Shakspeare takes the same liberty.

sore = severe; cf. "It was a sore trial."

898. *lesse and more* = both low and high (in rank). *Less* and *more* are comparatives. The Early English was far stricter than the modern in requiring the comparative degree when there was even an implied comparison between two terms. So we have *whither* for where, *whether* for which, *either* for or, &c.

905. *in a clause* = in one view; literally, in one enclosure. He considers not only the trespass, but the occasion as well. The word, in this sense, is sometimes spelled *close*, Fr. *clause*, Lat. *clausus*, from *claudere* to shut; hence an enclosed place; a sentence enclosed in another; that which closes an argument, a conclusion; that which decides an argument.

906. *trespas* = trespass. O. Fr. *trans-passer;* cf. transgress. The idea of moral wrong is generally expressed by words signifying a going over or beyond.

908. *resoun* = reflection, opposed to the hasty decisions of anger.

913. *Of wommen.* Strictly genitive of origin of the feeling. The modern construction is "had compassion on women."

Evere in oon = ever anon; literally, ever in one (moment).

915. *Fy*, an exclamation implying disapprobation or disgust, — faugh. Fr. *fi*, Ger. *pfui*, Gr. φεῦ.

921. *discrecioun*, literally, ability to separate; the word seems to be used in a sense stricter than the modern.

922. *can no divisioun* = knows no distinction.

923. *after oon* = in the same manner.

926. *in hightе* = on high, aloud. From the idea of height the transition to greatness is easy. "He lifted up his voice and wept." "That sabbath was an high day." John xix. 31.

929. *gayneth* = avail, pl. See l. 318.

930. *for* = because of. Lat. *pro.*

931. *at his owne gyse* = in his own way, at his pleasure.

932. "As it may please him to devise."

936. *witen* = who know; subject to be supplied.

940. *loketh* = look! imperative.

941. *if that he love* = if so be that he love.

942. *sit* = sits. This whole passage is ironical.

946. Nothing that can happen to those who serve Love can make them think that they have not acted wisely.

947. *for ought*, &c., correlates with *yet*.

950. "Is as much (and no more) obliged to them as to me."

Can thank = acknowledge an obligation. Ger. *dank wissen*. "They will never con you thanke." K. Arthur iii. 301.

952. "But altogether it (Love) must be experienced, hot or cold;" i.e., young or old.

953. *Or — or* = either — or.

955. *by myself* = by my own experience.

ful yore agon = long time ago.

956. *servant was I on* = I was a servant (of Love).

966. *may* = am able.

967. *del* = part, deal; cf. "a great deal;" "a tenth deal of flour" Ex. xxix. 40.

968. "And they swore to him fairly and well what he asked."

969. "And prayed him for lordship and for good will."

of Lordschipe, &c., genitives after verb of asking; the acc. would be *gift*, understood. They acknowledged fealty to him, which would prevent their levying an offensive war under cover of the tournament.

974. *tyme* = the proper time. "A time to every purpose." Eccl. iii. 1.

975. *as for* = with regard to. Literally, all so in regard to; an emphatic form of *for*.

979. *al be*, &c. = although it be pleasant or unpleasant to him.

980. A proverb, denoting a useless occupation; cf. "Let him whistle for it."

985. *As him is schape* = as it has been determined for him. The ordeal of battle was a common method of appeal to the Deity.

989. *If that you liketh* = if this pleases you.

990. *wher* = whither. In E.E. whether and whither are frequently abbreviated into *where*. The origin of our use of *where* for *whither* may be thus explained.

991. *daunger* = fine. See note P., 663.

992. *fyfty wykes* = a year.

fer ne neer = further nor nearer, more or less; syncopated comparatives.

994. *Armed — up* = uparmed, completely armed; cf. "used up."

995. See l. 751.

998. *whether* = which (of two). "Whether of them twain did the will of his father." Matt. xxi. 31.

1000. *spak of* = mentioned.

1002. *to wyve* = to wife. *Wyve* is dative. See note, l. 431.

1003. *whom* = to him, to whom.

that = it shall be that. *That* after conjunctions may usually be construed with this ellipsis.

1005. *rewe* = may God have pity. Cf. "me reweth" = I am sorry.

1009. *if you thinketh* = if this seem to you. *You* is dative; the nominative is always *ye*. "This is wel isayd" is the subject of *thinketh*.

1016. *don — grace* = done (wrought) so fair a favor.

1017. *on knees* = on his knees. The old idiom which allowed the omission of the demonstrative or possessive pronoun, in cases when such omission would occasion no ambiguity, is preferable to the modern.

maner wight = kind of man. *Of* is omitted after *manner*, as though used adjectively.

1019. *namely* = especially; worthy of mention by name.

1021. *gonne they ryde* = did they ride; they rode.

1023. *men* = one, the indefinite pronoun = the reader.

1025. *goth* = goeth, goes. The termination *eth* in Chaucer's time was passing into *s*; in the northern dialects the pl. *eth* had passed into *s*. We use *s* only in place of the singular *eth*, our pl. having come from the plural in *en*.

1026. *to maken up* = to prepare. *Up* must be construed with the verb as a separable preposition. From the idea *high* it readily acquires an intensive force.

1027. *that*, correlative of *so*, l. 1025.

1031. *in maner of compaas* = in the form of a circle. Article omitted.

1032. *degrees* = steps rising one above another. "This maner of stage in half-circle the Greekes called *theatrum*, as much to say as a beholding place, which was also in such sort contriued by benches and *greeces* to stand or set upon, as no man should empeach anothers sight." Puttenham, 52. Arber.

the height = to the height of. Accusative of measure.

1034. *lette* = he should not hinder, subj.

1035. Here begins a description of this circular theatre. On the north was the turret of Diana, with the oratory; on the east the marble gate, above which was the altar and oratory of Venus; the south side was open; on the west another marble gate, above which was the altar and oratory of Mars.

Estward; i.e., to one within.

1037. *con-clud-e*, infinitive.

1038. *as* = thus. "There was no such place in earth, *that is to say*, in so little space." The uses of *as* in E.E. are many of them difficult of explanation, but can generally be understood by a reference to the original meaning *all-so*. Tyrwhitt omits *as*, but according to the canon that the most difficult reading is probably the correct one, we have retained it.

1040. *Who knows* (was acquainted with) geometry or arithmetic.

arsmetrike = arithmetic, derived by a false etymology from *ars-metrica*. Gr. ἀριθμητική. Gower writes *arsmetique*.

1043. *devyse* = to embellish. *Devise* means to contrive; hence to make that which requires skill. *To make* evidently refers to the construction of the building; while *devyse* refers to the more elaborate parts of the same. "To devise curious works." Ex. xxxv. 32.

1045. *hath* to be construed with *don make*, l. 1047.

1047. *Don make* = caused (them) to make, caused to be made. *Don* pp., *make* inf.

oratorye = a place of prayer.

1050. *coste*, pret.

1051. *on the wall.* The three oratories were built on the wall, so as to be in full view from all parts of the theatre.

1055. *don wrought* = wrought, caused (to be) made. "This should rather be *don work*. The participle of the past time is improperly put for the infinitive mode. But the same inaccuracy occurs again: "These marchants have don fraught here schippes newe." Tyrwhitt. See l. 1047. It would perhaps be better to consider *wrought* as the infinitive, with an ellipsis of *to be*. Cf. "He has ordered a house built," i.e. to be built.

in noble wise = in splendid style.

1056. *forgeten* = neglected. In modern English the expression would be, "I have forgotten." *Had forgotten* refers rather to the time of the neglect than to the fact.

1058. *schap* refers to the carving; *contenaunce*, to the paintings; *figures*, to the *composition* of the works of art.

1061. *wrought on the wal;* i.e., on the wall of the oratory. Morris says, "viz., over the gate and wall, i.e., over a sort of barbican;" but Chaucer is not describing the position of the oratory, but of the paintings, &c., within the temple; cf. ll. 1110, 1111.

1062. *colde* = sad. An epithet, descriptive of the effect, applied to the cause.

1063. *sacred* = devoted. Cf. Fr. *sacré*.

"To destruction sacred and devote."

Par. Lost, iii. 208.

"The coming of their sacred foe" [i.e., Satan].

Ib., iv. 7.

teeres = tears. From a root signifying *to bite;* hence *bitter*.

1064. *desiryng* = desire: a verbal noun.

1067. *fool-hardynesse* = the boldness of a fool.

1069. *lesynges* = lies, falsehood. "Thou shalt destroy them that speak leasing." Ps. v. 6.

1070. *busynesse* = anxiety. "Martha, thou art bisy and art troublid aboute ful many thingis." Luke x. 41 (Wiclif).

1071. *guldes* = marigolds: so called from their yellow color, the color denoting jealousy.

1072. Scan: And | a cuk | kow, &c.

1074. *Lust* = pleasure, in no odious sense.

Array. See P., 330.

circumstaunces = things appertaining to. We use the word *surroundings* in this sense.

1075. *I rekned have and schal* = I have recounted and shall recount. Tyrwhitt reads: "Which that I reken and reken shall."

1076. *by ordre* = in proper arrangement. Lat. *en ordine*. We also find the A.S. equivalent *arewe*.

1077. *make of mencioun* = make mention of.

1081. *lustynesse* = pleasure; here denotes that which occasions pleasure.

1092. "For when it pleases her, then may she turn the world."

as = when. Cf. "What manner of communications are these that ye have one to another, as ye walk." Luke xxiv. 17. Tyrwhitt omits *than*, and reads *liste*, subj.

1097. Scan: The stat | u of Ve | nus, &c.

1101. *right hond.* The right hand (Lat. *rectus*, from *regere*), means the controlling hand. So the *left* hand has nothing to do with leave, but is rather O.E. *left*. O.S. *lef*, weak.

1104. *dowves* = doves. "Perhaps from its habit of ducking the head." Wedgwood. It is strange that Wedgwood should have departed from his favorite theory here: it seems more probable that this is a true onomatopoetic word, — the Ger. *taube*, A.S. *duva*, being quite an exact imitation of their note.

1107. *as it is often seen.* *It* refers to the fact stated, and not to any particular word.

1112. *in lengthe and breede* = in length and breadth, — on the sides and ends.

1113. *estres.* "Les estres d'un maison. The inward conveyances, private windings or turnings within, entries into, issues out of, a house." Cotgr.

1121. *swough.* "And what soun is it [swough] lyke quod he
Peter! betynge of the see
Quod Y, ayen the roches holowe." H. of F., ii. 523.

1122. *schulde bersten* = would burst; i.e., break by bending. *Shall*, originally denoting obligation, easily passes into the notion of futurity, especially with the added idea of compulsion. The past tense implies an antecedent obligation, and in like manner passes into the idea of present or future action, depending upon some previous obligation, or as the result of some previous compulsion. In this verse the sounds before mentioned indicate an accumulation of forces which will speedily destroy the forest. Strictly speaking, *would* refers to an antecedent desire, *should* to an antecedent obligation.

1123. *downward*; i.e., below on the wall.

under a bente = below a slope, — on a hill amidst the forests.

1125. *burned* = burnished; cf. A.S. *byrne*, a coat of mail, as though from *byrnan*, wrought in the fire, forged; cf. also *brand-new*, for which we find in E.E. *fire-new*.

1129. *northen light.* Some suppose that this refers to the aurora borealis, but probably it denotes only the dim light received by a narrow opening to the north. This temple being situated on the west side of the theatre, — the south side being open, — the only access to it from the wall would be on the north side, which may have suggested this description.

1133. *I-clenched* = strengthened by bars of iron. The orig-

inal idea of the word seems to be a lump or mass; a *clinched* nail, is a nail with a lump hammered upon the point. We *clench* the fist when we make the hand into a ball. In this verse *iclenched* must refer to the protuberant bars of iron riveted upon the doors to strengthen them.

overthwart and endelong = across and endwise. "But Sir Launcelot rode overthwart and endlong in a wild forest." K. Arthur, iii. 81.

1134. *iren* = iron. A.S. *iren*, *isen*, from *ar* (rhotacism for *as*, Lat. *aes*) *ore*, copper, properly *the* metal; hence used to denote different metals as each became prominent.

1135. *Every piler*; cf.:

"The building was a spacious theatre
Half-round, on two main pillars vaulted high,
With seats." Samson Ag. 1605.

1137. *First* correlates with *yet* ll. 1147, 1153, 1159, dividing the description into sections, corresponding to the sections of the painting. In the first scene the leading subject is Felony; in the second, Suicide; in the third, War, with its attendant outrages, and consequent evils; and lastly, Conquest.

Ymaginyng = conception; opposed to *compassyng*.

1138. *felonye*. According to Spelman, from *fee*, goods, estate, and *lon* which signifies price or value. See Blackstone, Com. iv. 95. A *felon* is thus one whose property or estate has been confiscated as a punishment for crime. Because death was the usual punishment of such crimes as worked a forfeiture of estate, *felony* frequently denotes a capital crime.

compassyng. "*Compassing* or *imagining* the death of the king are synonymous terms: the word *compass* signifying the purpose or design of the mind or will, *and not as in common speech* the carrying such design into effect." Blackstone iv. 78. Morris explains the word as *contrivance*.

1140. *drede* = one who causes dread: perhaps here to be explained from its connection with *pike-purse* as a *house-breaker*. The original notion of *dread* is that of trembling through fear. Milton calls Satan "our Dread."

1141. *smyler* = one who hides cruel purpose under a cloak of good-will; "The treacherous smile, a mask for secret hate." Cowper. Wharton in his Hist. Eng. Poetry reads *smiter*.

"I speak of peace, while covert enmity
Under the smile of safety, wounds the world."
2 Kg. Hen. IV., Ind

1142. *schepne* = stables. A.S. *scypen*; Tyrwhitt reads *shepen*.

1143. *tresoun* = treachery; here contrasted with *open werre*.

1144. *bi-bled* = be-bled; *be* = the transitive prefix.

1149. *a-nyght* = at night. Alluding, as Morris suggests, to the death of Sisera, the Canaanitish general, whom Jael slew. Tyrwhitt reads *on hight*.

1150. *colde deth* = cold dead body.

1151. *meschaunce*. "Desconfort and sory countenaunce" qualify *meschaunce*.

1154. *Armed complaint* = riot. An idea caught by the poet probably from the troublous times of Wat Tyler's rebellion. It here means the presentation of a complaint by an armed body of men.

outhees = outcry. "From *hutesium*, a term well known in our law." T.

outrage = excess. This word has no connection with *rage*, but is a form assumed from Low Latin, *ultragium*, from *ultra*. Gower writes *oultrage*.

1157. *y-raft* = seized, plundered. *Reave* is now nearly obsolete, and *bereave* has so far lost its original meaning, as to lose the idea of injustice; so that the death of a friend is called a *bereavement*.

1159. *koppesteres*. Tyrwhitt explains by *dancing*, from *koppian*, to dance; *koppestre*, a female dancer. Speght explains it by *pilots*. Others with greater probability explain it as = *opposteres*, opposing, hostile. This explanation is supported by Boccacio's Version of Statius, which reads "navi bellatrici."

1160. *with* = by; cf. "killed with kindness." See l. 1164.

1161. *freten* = to devour; to be construed with *saugh*.

1162. Probably a proverbial expression for one suffering misfortune in spite of every precaution; cf. Sq. Tale, 256.

"Therfore behoveth him a ful long spone
That shal ete with a fend."

1163. *by* = concerning. *By* originally means *near*; cf. "I know nothing by myself;" i.e., concerning (against) myself. 1 Cor. iv. 4.

Of Marte. Alluding to the supposed malign influence of the planet Mars in one's horoscope.

1167. *smyth* = one who forges with a hammer. "The *smith* has his name from the sturdy blows that he smites upon the anvil." Trench.

1171. Scan: With | the scharp | e swerd | &c.

1172. *sotil twine* = finely spun. *Twine* = twined.

1173. *Julius* = Julius Caesar, slain by Brutus and the conspirators.

1174. *Nero*, the Roman Emperor, who was slain by the populace.

Anthonius, Mark Antony, slain in Egypt.

1176. *ther byforn* = before it happened. Observe that *ther* is a pronoun in the dative.

1177. *manasyng* = threatening; that is, by the aspect of Mars in their horologe.

figure = a representation of the position of the planets at their birth. An astrologer was called a "figure-flinger."

1181. *Sufficeth* = let one example suffice.

1183. *statue*, trisyllable. "It is certain that *statue* was frequently written *statua* in Shakspeare's age; Bacon, for example, always, I believe, so writes it; and it is not impossible that its full pronunciation may have always been trisyllabic, and that it became a dissyllable only by the two short vowels, as in other cases, being run together so as to count prosodically only for one." Craik's E. of Shak. 246. The usual pronunciation in Chaucer is trisyllabic.

carte = chariot, car. *Cart* is an abbreviation of *chariot*, and is properly a diminutive of *car*. We use *car* in an elevated sense, — cart always in an inferior, making the distinction in office chiefly. *Chariot*, which now is used to denote a costly and stately vehicle, in E.E. was used synonymously with cart. "There came by a chariot, the which came thither for to fetch wood. 'Tell me, carter,' said Sir Launcelot, 'what I shall give thee for to suffer me to leape into the chariot?'" K. Arthur iii. 251.

1184. *as* = as if. The *if* is implied by the subjunctive *were*.

1186. *ben cleped* = are called. *Are* is a comparatively late word in English.

scriptures = writings. Now restricted to the Holy Scriptures, as the Bible is to *the* book, by way of eminence.

1187. Scan: That oon | Puella | &c.

Puella and Rubeus = "the names of two figures in geomancy, representing two constellations in heaven; Puella, signifieth Mars retrograde, and Rubeus, Mars direct." Speght's Gloss.

1188. *arayed* = set out with ornamental surroundings; to put in order for the sake of ornament, usually applied to dress; but

sometimes, as here, denoting the adjustment of parts, as in a painting, of troops in an army, "in battle array;" to array a jury, that is to call them man by man.

1191. Scan: With sot | yl pence'l | depeynt | ed was | this storie.

Tyrwhitt reads *peynted*, which corrects the metre.

1197. *of huntyng;* i.e., with scenes descriptive of.

1198. *Calystope* = Callisto, a daughter of Lycaon; she was a companion of Diana.

1202. *I can say no ferre* = I can say no more = I do not vouch for the truth of the story.

1204. *Dane* = Daphne, who was changed into a laurel, that she might escape the violent suit of Apollo.

1207. *Atheon* = Acteon, who was changed by Diana into a stag, and torn in pieces by his own dogs, for his irreverence.

1212. *Athalaunte* = Atalanta, a famous huntress.

1213. *Meleagre* = Meleager, a famous Calydonian hunter.

many another mo = many another besides. A.S. *ma* is used in this sense.

1215. *wonder* = wonderful. *Wonder-storye* is properly a compound noun. When two nouns are joined, the first being used adjectively, it would be more philosophical to consider the two as one compound.

1216. "The which I do not care to call to mind."

me list not = it pleases me not. *Drawe* (to drawen) is the subject of *list*.

1220. Just coming to the full, and therefore best suited for hunting.

schulde = would.

1221. *gaude greene* = light green, the favorite color of hunters.

1224. *Ther* = where. In such case the word formed from the demonstrative is more strictly correct than the usual word formed from the interrogative.

1229. "Well could he who wrought it paint life-like."

1231. *Theseus* dative after *likede*, l. 1234.

1234. *hym likede* = it pleased him; it was pleasing to him. *Hym* refers to *Theseus*. When the sentence is long, and the verb at quite a distance from the subject, a pronoun referring to the subject is inserted just before the verb; in this case the verb being impersonal, the leading subject of the sentence is thrown

into the dative, and thus the pronoun which is inserted is thrown into that case. "And hit licode Herode." "And pleaide to Eroude." Matt. xiv. 6 (Wiclif).

1238. *schulde* here denotes obligation.

1240. Scan: And til | Athenes | here cov | enant | to hold.

1243. "And truly many a man there thought that never since the world began was there to be seen, to speak of the knighthood of either party, as wide as God has made sea or land, so noble a company, and yet so few;" that is, so many nobles in so small a company.

1245. *As*, namely, that is. See Abbott, Shak. Gr. § 113. *As* is here used restrictively = for instance; it does not serve to introduce an example, but to limit the extent of the preceding statement.

1249. *passant* = surpassing; a name passing from mouth to mouth; i.e., *re-nowned*.

1250. *of that game;* i.e., one of, a sharer of that game; partitive.

1251. *wel was him* = weal was to him, well was it for him.

ther to = to it. *There* in composition with prepositions retains its pronominal force.

1252. *if ther felle such a caas* = if such an opportunity should happen.

1253. *lusty* = vigorous; that state of body which gives pleasure.

1254. *paramours* = gallantry, gallant actions. Literally, "with loves." See l. 297. What at first was a descriptive epithet came in time to be used as a noun, designating the thing so described; thus *par amour* passed into the noun *paramour*, denoting (1st) gallantry, (2d) lover, or the person inspiring gallantry or love. Either meaning will suit here.

hath his might; i.e., is not sick or wounded.

1255. *it*, i.e., the opportunity.

1256. *wolde wilne* = would wish.

1257. *To fighte*, infinitive, used substantively.

1258. *were* = would be.

to see = to be seen. Gerundial; cf. "a house to let."

1259. *right so;* i.e., inspired by similar feelings.

1261. *Som* = one; cf. somme, pl. l. 1263.

wol = prefer.

1263. *somme*, pl. of *som*.

peyre plates = armor for the breast and back; double plates, contrasted with breastplates.

1267. "There is no new contrivance that was not known of old," — as though defending himself from the charge of anachronism in arming his knights in the armor of his day.

1269. *after his opinioun* = according to his choice.

1270. *Ther maistow sen* = there mayst thou see.

1274. *They*, redundant.

1276. *kempe* = coarse, shaggy. *Kemps* = hair among wool. From A.S. *cemban* to comb; hence that which is combed, as hair; also that which is combed out, snarled or knotted hair.

1277. *brawnes* = the muscular parts of the body, particularly (as here) the calf of the leg, and the fleshy parts of the arms.

1283. *nayles yelwe* = yellow buttons, resembling the heads of nails.

1284. *for-old* = very old. Morris. Tyrwhitt reads "for old" = for age. The former is preferable.

1287. *wrethe* = wreath. The A.S. verb has two forms, — *wrethian* and *writhian*, — both of which are preserved in modern English, but with a divergence of meaning.

1289. *rubies* = a precious stone of red color. Lat. *rubeus*.

dyamauntz = diamonds, — a corruption of *adamant*. We here see the word in a transitional state.

1290. *alauntz* = a species of dog. "*Alano* is the Spanish name of a species of dog which the dictionaries call a mastiff." T.

1294. *Colers*, supply *with*.

fyled rounde, — so as to turn easily.

1300. *cloth of gold* = cloth with gold threads inwoven.

dyapred = wrought in flourishes, ornamented.

"And it [the bow] was painted well and thwitten [carved]
And over all diapred and written." Rom. R., 934.

This word is from the Latin *jaspis*, a jasper stone, — the colors of which are often in stripes and figures, whence it was much used in ornamental jewelry. The verb, derived from the noun, soon came to denote a species of ornamentation resembling the natural marks of the jasper; and from this verb, we have again derived a noun denoting cloth with a pattern inwoven, — diaper. Fr. *diaspre*.

1302. *cloth of Tars* = a kind of silk. "Tartarian cloths are so skilfully woven that no painter with his brush could equal, much

less surpass, them." Quoted from Boccaccio in Longfellow's Dante, I. 283.

1307. *ironne* = arranged. Morris explains by "clotted."

"*cheveux anneles.* Haire frizzled, curled, or twirled round, or into round knots." Cot.

1311. *freknes* = freckles. Probably another form of *flecken*, spots.

1313. *caste* = threw around.

1314. *caste* = should judge. There was no objection in Chaucer's day to using the same words as rhymes if their signification was different. Gower frequently uses a noun and a verb from the same root.

1315. *sprynge* = to spring up, to grow. So *spring* is the season in which vegetation sprouts. The original idea seems to be to rise up.

1320. *tame.* A *tame* animal is literally one subdued, one that will obey man.

1323. *in alle maner thinges* = in all manner of things; i.e., in all kinds of armor.

1327. *on every part* = on every side.

1328. *lepart* = leopard. "The leopard was not for the Greek and Latin zoologists a species by itself, but a mongrel birth of the male panther or *pard* and the lioness; and in its name 'leopard' (or lion-pard) this, its assumed double descent, is expressed." Trench.

1329. *alle and some* = one and all; literally, "all and one." For this use of *some*, cf. ll. 397, 1261-1265. "Summe other alle." An. R., 28.

1330. *Been come* = are come; intransitive perfect.

the Sonday. Palamon escaped May 3d (l. 605) and meets Arcite: this day was Friday, ll. 676, 681. Their duel was the next day, — Saturday, May 5th. They were to meet that day fifty weeks, which must be taken as meaning a year. May 5th the next year would be Sunday.

1331. *prime* = six o'clock in the morning. "The first quarter of the artificial day." T. In the Catholic Church, the next service after matins, and hence the usual hour of such service.

alight, to be construed with *been.*

1334. *everych at his degré* = each according to his rank.

1336. *To esen hem* = to entertain them. See P., 29 and note; P., 768 and note.

1338. *Of non estat* qualifies *man*, to be understood from *mannes.*

1340. *moste and leste* = greatest and least; highest and lowest. We generally use *more* and *most* distributively.

1341. *paleys* = palace. "A palace is now the abode of a royal family; but if we look at the history of the name, we are soon carried back to the shepherds of the Seven Hills. There, on the Tiber, one of the seven hills was called the *Collis Palatinus*, and the hill was called *Palatinus*, from *Pales*, a pastoral deity whose festival was celebrated every year on the 21st of April, as the birth-day of Rome. It was to commemorate the day on which Romulus, the wolf-child, was supposed to have drawn the first furrow on the foot of that hill, and thus to have laid the foundation of the most ancient part of Rome, the *Roma Quadrata*. On this hill the *Collis Palatinus* stood; in later times, the houses of Cicero, and of his neighbor and enemy Cataline. Augustus built his mansion on the same hill, and his example was followed by Tiberius and Nero. Under Nero all private houses had to be pulled down on the *Collis Palatinus*, to make room for the Emperor's residence, the *Domus Aurea*, as it was called, the Golden House. This house of Nero's was henceforth called the *Palatinus*, and it became the type of all the palaces of the kings and emperors of Europe." M. Müller, Sc. of Lang. ii. 267.

1343. *ben* = might be, were.

best daunsynge = best at dancing. The retention of final *e* indicates an inflection; the construction in A.S. would be a genitive, limiting the scope of the adjective. We are obliged to supply the loss of inflection with a preposition having the same force.

1344. *daunce — singe*, infinitives.

1345. *felyngly* = in a manner indicating the possession of the feeling. The word means, *actively*, touchingly; *passively*, in a manner indicating sensibility.

1351. *The Sonday night.* The feast lasted all day Sunday.

To sprynge = to dawn; cf. "The day spring from on high." Luke i. 78.

1353. *nere nought* = *ne were nought* = were not.

1355. *holy* here refers not so much to state as to temporary purpose.

1359. *hire hour* = her hour. The hours of the day and night were allotted to the planets according to the following rule: The first hour of each day belongs to the planet for which the

day is named; then the succeeding hours to the planets in the following order: Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. The twenty-third hour of Sunday (reckoning from dawn) would therefore belong to Venus.

1363. *lady myn* = lady of me. *Myn* is genitive, not possessive.

1365. *gladere* = one who makes glad.

1366. *Adeoun* = Adonis.

1367. *Have pité of* = have pity (on me) because of. *Pity* is here followed by a gen. of source.

1370. *Theffectes* = the forces, the power.

1373. *mercy* = grant mercy.

1374. *thought* = anxiety, melancholy. So used in the Bible and in Shakspeare. "Take no thought for the morrow." Matt. vi. 25. "Take thought and die for Caesar." J. C. ii. 1. The verb *to think* is also used in the same meanings.

1377. *Emforth* = to the extent of, according to; literally, *even forth*. *Em* in composition denotes even, equal.

1379. *so* = provided that, if so be that. Sometimes *that* follows *as* used in this sense.

1380. *yelpe* = boast. The meanings are: (1) to cry like a dog, (2) to talk loudly, (3) to boast.

1381. Scan: N' I n' aske | nat to | morwe | to have | victorie.

1383. *pris* = victory in arms.

blowen; i.e., by the trump of fame; by the heralds announcing the victor.

1386. *how* = in what way.

1387. *but it may better be* = unless it may be better. "I care not whether I win the victory or he, unless as one or the other may be better for my suit."

1390. *though so be* = though it so be; in which case *it* refers to the sentence, "Mars is god of armes."

1407. Scan: But at | te laste | the stat | u of Ve | nus schook.

1408. *took* = conjectured, deduced. Still used thus in colloquial language. "You take me right." Bacon. There seems to be a connection between the words *take* and *teach*, — A.S. *tacan*, *taecan*, Gr. δέχομαι, δείκνυμι, — so that this colloquial use may be only a relic of a former well-recognized meaning.

1412. *wente* = turned: pret. of *wende*. Cf. "To wend one's way."

1413. *thridde hour that* = the third hour after that; i.e., the

first hour of Monday, and hence sacred to Diana or Luna. See note, l. 1359.

inequal. "In the astrological system, the day (from sunrise to sunset) and the night (from sunset to sunrise) being each divided into twelve hours, it is plain that the hours of the day and night were never equal, except just at the equinoxes. The hours attributed to the planets were of this unequal sort." T. By the use of this term Chaucer calls attention to the astrological hour, and indicates, without saying so, that this hour was sacred to Diana.

1418. *Ful redily* = all ready for use.

1420. *longen schal* = ought to belong, properly belong. *Schal* is here used in its original sense of obligation.

1421. *hornes* = drinking horns. The fact that drinking cups were originally made out of horns, so that they could not be put down unless emptied, is preserved in the colloquial use of the word, to denote a drink.

1423. *Smokyng the temple* = while the temple was smoking (with the incense). An imitation of the A.S. dative absolute.

1425. *welle* = spring. We speak of the "welling up" of water. Hence a *source*, as Chaucer is called "a well of English undefiled;" finally its meaning has become restricted to the most common source of obtaining water, — a pit sunk into the ground.

1427. "Except it be something in general terms."

1429. Cf. "To the pure all things are pure."

1430. "It is good that a man be free;" that is, from the temptation hinted at in the preceding line. *It* refers to the infinitive phrase.

1434. *Tuo fyres*, — one for each of her lovers.

1435. *thinges* = important duties. "The primitive meaning seems to be discourse, then solemn discussion, judicial consideration, council, court of justice, lawsuit, cause, sake, matter, or subject of discourse." Wedgwood. Hence, also, any matter of importance.

1444. *As* = namely. *As* = all-so, — *all* merely emphasizing *so:* its precise force here is "so by all means."

1445. *aboughte* = suffered for, paid for; pret. of *abye.* The original sense is to *buy*, with the stress laid upon the price paid, rather than on the fact of purchase.

1446. Scan: Chaste | goddess | e wel | wost thou | that I.

1454. *ye may and kan* = ye are able and know how to.

1455. *thre formes*, alluding to the fabled three forms of Diana, —on earth Diana, in heaven Luna, in hell Proserpina,— denoting the three marked forms of the moon, full, horned, and dark.

1458. *withouten more* = without asking any thing further.

1467. *As* = in that case.

1471. *maydenhode* = maidenhood. The termination *hood* (A.S. *had*) denotes state, condition; it is sometimes written *head;* e.g., godhead.

1477. *quykede* = revived. "And you hath he quickened." Eph. ii. 1.

1480. *his* = its. *Its* is not found in Chaucer, nor did it come into use until more than two hundred years later. The neuter pronoun was originally *hit*, of which the genitive was *his*.

1481. *out-ran* = ran out. When a preposition is compounded with a verb, and the proper force of both is retained, we place the preposition after the verb; but if the sense of either is modified by the composition, the preposition is placed first, and the two words coalesce. *Out-run* now means to surpass in running.

1482. *many oon* = many a one. See note, P. 168.

1484. *and gan to crie*, —a fine touch of nature.

1495. *may nat* = am not able, cannot.

1502. *made a vanysschynge* = vanished; cf. "And the wynd ceeside, and greet pesiblenesse is maad." Mark iv. 39 (Wiclif).

1504. *amounteth* = to what does this amount?

1507. *nexte* = nearest. *Next* is the regular superlative of *neah*, near; but we, having lost its connection with *near*, have formed a new superlative.

1509. *The nexte houre of Mars* would be the fourth hour of the day. See note, l. 1359.

1510. *walked is* = has walked.

1512. *payen wise* = pagan custom. *Pagan*, Lat. *paganus*, a villager, has reached its modern meaning thus: (1) villager, (2) heathen villager, (3) heathen. See note P., 70.

1518. "Hast complete control of the issue of all contests in arms."

1519. *as the lust devyse* = as it pleases thee to ordain.

1523. *godhede* = godhead. The termination *hood*, *head*, denotes state or office, and is thus adapted to the euphemism of using the abstract for the concrete noun.

that = so that, to that degree that.

1537. *lyves* = alive, living, — an adverb formed from the genitive, like *needes*, *thankes*.

1538. *doth — endure* = causes me to endure.

1539. *wher I synke or fleete* = whether I may sink or float. These verbs are subjunctive.

1546. "As severely as this fire now burneth me." Tyrwhitt reads: "as wel as that this fyr," &c.

1548. *travaile* = labor, toil. *Travel* is another orthography of the same word. It originally denoted any uncommon or painful effort, and before the modern conveniences was not inaptly used to denote making a journey. In like manner the German *Arbeit* has passed from *labor* to *travel*.

1551. *In thy plesaunce* = in that which affords thee pleasure; i.e., war.

1552. *I wol my baner honge;* i.e., as a trophy: cf. "Our bruised arms hung up for monuments." Rich. III. i. 1.

1557. *berd.* Among the ancients, particularly the Eastern nations, the beard was held sacred as a pledge of manhood. Consecrating the beard was therefore a consecration of his manhood.

1559. *schere* = shears, — now used only in the plural.

1563. *The preyere stynte*, — the absolute construction.

1566. "At which Arcita was somewhat terrified."

Of which, genitive of the source of the feeling.

Hym agaste, — an imitation of the French idiom, — forming a sort of middle voice.

1573. *bigan his hauberk rynge* = rattled his armor in token of assent.

1575. *dym* = indistinct. Properly applied to objects of sight; *dumb* is, however, allied, and denotes rather inarticulate sounds than total inability to speak. Wedgwood allies *dim* to *dam*, with the original signification to stop.

"He herde a vois which criede dimme."

Gower, Con. Am. ii. 293.

1577. *wel to fare* = to succeed, to fare well.

1579. "As glad (at his success) as is the bird of the bright sun."

1585. *pale Saturnus the colde*, — alluding to the supposed astrological influence of the planet, which idea we have retained in the adjective *saturnine*, gloomy, stern. For further remnants of these astrological ideas, cf. *jovial*, from Jupiter; *mercurial*, from Mercury; *martial*, from Mars, &c.

1586. Saturn was fabled to be the oldest god.

Manye of aventures. We say "many adventures,"—as also "a thousand men," in which case the singular article shows that *men* is used in the genitive = of men.

1591. "One may outrun the old, but not outwit them."

1593. *Al-be-it* = although.

kynde = nature. "For kindnesse [i.e., feeling of kinship] he wept ful tenderly." K. Arthur iii. 221. In O.E. *unkind* = unnatural. "The kindly fruits of the earth." The idea of relationship or community of nature underlies all these words.

1596. In the time of Chaucer, Saturn was the outermost of the known planets, and thus had the *widest* orbit.

1597. The following lines specify the astrological influences of this malign planet.

1598. *drenchyng* = drowning. Many intransitive verbs become transitive in A.S. by a change of the vowel. We have retained a few, as *sit, set; lie, lay: drench* is from *drencan*, the causative form of *drincan*, to drink; so *thencan*, to think, from *thincan*, to seem.

1599. *prisoun in the derke cote* = imprisonment in the dark cell; i.e., as a lunatic. See Burton Anat. Mel., pt. 1, sec. 2, memb. 1, subs. 4.

1600. *strangle* = choking. "Our Saxon ancestors compelled the adulteress to strangle herself." Morris's Gloss. refers the definition *strongly* to this line,—probably a misprint.

1601. *murmure* = murmuring; i.e., the complaint preceding a rebellion.

cherles = churls. A.S. *ceorl*, a man. We similarly use the word *men*, to denote laborers or servants; cf. "Like master, like man."

1602. *groyning* = stabbing (Morris) as though from the noun *groin*, a point. Tyrwhitt explains, "to hang the lip in discontent."

1603. *pleyn correctioun* = full punishment.

1604. *signe of the lyoun* = the constellation Leo.

1609. *maladies colde* = deadly distempers.

1610. *castes olde* = old contrivances; contrivances of old,—long in use, thus proving their efficiency.

1611. *Myn lokyng* = my look.

1618. *That* = which fact.

1629. *Hit* = it. The third personal pronoun in A.S. was

he, *heo*, *hit*, pl. *hi*; the gen. *his*, *hire*, *his*. In the course of time the *h* dropped, and an anomalous gen. *its* was formed.

Venus, possessive case.

1630. *by the cause* = because.

schulde = must. The pret. implies an engagement already made.

1632. *at night* = as soon as it was night.

1640. *browdyng* = embroidery. From *braid*, hence worked with braid.

1642. *Gold-beten* = ornamented with gold.

1646. *Giggyng* = making ready; literally, rapidly moving. Morris explains as *clattering*. Tyrwhitt reads *grinding*, rubbing. The interpretation given above, if tenable, comports better with the rest of the passage. The word *gig* in E.E. was used to denote any rapid motion, or a motion to and fro, as the vehicle so named from the motion communicated to the rider.

"That for the swough and for the twigges
This house was also full of gigges." H. of F. iii. 852.

Cf. Ger. *Geige*, a fiddle.

1647. *Ther as need is* = about what was necessary.

1652. *staves* = staffs, bludgeons. We distinguish between the two plurals, — *staffs* being the pl. of staff, and *staves* denoting weapons.

thikke refers to *communes*.

1654. *bloody sownes*, sounds inciting to bloody deeds.

1655. *peples* = groups of people.

1656. *holdyng here questioun* = holding their discussion.

1659. *him with the blake berd*; i.e., "Ligurge himself, the grete kyng of Trace," l. 1271, 1272.

1660. *the balled* = the light haired; i.e., Emetrius, "the king of Ynde," l. 1307, 1308.

the thikke herd = the thick haired; i.e., Arcite; cf. "myn heer that hangeth longe adoun," l. 1557–59.

1661. *he lokede grym*; i.e., Palamon.

1665. *of his sleep* = out of his sleep.

awaked, Tyrwhitt reads "is waked."

1675. *made an hoo* = cried *oyez*, hear ye.

1678. *dukes* = duke's, gen. sing.

1685. *up peyne* = upon pain or penalty.

1687. *sende*, subj. used for imperative.

1688. *with point bytynge* = with sharp point, as in battle.

1691. But one course with a deadly weapon was allowed on horseback. See l. 1748.

1692. "Let him fence on foot, if it please him, to defend himself."

1693. *at meschief* = unfortunate, in the combat.

1696. *he schal* = but thither shall he be taken.

1697. *if so falle* = if it may so happen.

1700. *ley on.* Properly a compound.

1707. *Up gon* = begin to sound, — a compound.

1715. *oon and other* = one and another.

1717. *by tyme* = betimes, in due season.

1723. *west-ward — under Marte* = from the west, under the temple of Mars. See l. 1049. "And clipyd hym taylard." R. Cœur de L. 724.

1727. *Is under Venus est-ward* = Under the temple of Venus from the east has entered.

1733. *any* = either one. So A.S. *aenig* = any one.

1735. So evenly had they been chosen, as one would suppose.

1738. "That there might be no deceit in the number."

1739. *cried was.* The next line is the subject.

1747. Observe the alliteration in the lines following, — the spirit of the old Saxon overmastering the culture of the courtier.

1748. *He* = one. *He — he* = one — another. See below used as a demonstrative.

Herte-spon = navel. "Spoon" in Yorkshire denotes the navel.

1749. *Up springen.* Observe the emphatic position of the prepositions; so, *out goon, out brest.* These are all compounds.

foot = gen. pl. of feet. A.S. *fota.* The common idiom of using this form with numerals indicates the persistence with which the common speech clings to the old forms.

1751. *to-hewen and to-schrede. To* in composition has an intensive force.

1754. *He — he* = one — another: this one — that one.

1758. "And one hurls another with his horse adown."

1762. "Another is brought (to the stake) from the other side."

1763. *doth hem* = causes them.

1767. "Each has unhorsed the other of them two." *Other* in E.E. is generally used without the article.

1779. *the reste* = his rest. So in Greek the article is used for the possessive.

1780. *gan hente* = seized.

1787. *for al his strengthe* = in spite of his strength.

1789. *So* = in such a manner, so hard.

1799. *partye* = party; i.e., to the suit = partial.

1802. *Anoon*, &c., = anon a noise is begun by the people.

Of the people; gen. of source.

1804. *scholde* = would.

1809. *aschamed* = put to shame.

1810. *hold thy pees* = keep quiet; refrain from saying any thing; cf. "Keep the peace" = to refrain from violent action.

1816. *herkneth me*: "which a miracle" is the acc. of direct object, and "me" is dative of indirect.

1818. *Of — ydoon* = doffed; i.e., *do-offed*. So also *don* = do-on.

1822. *agayn him* = towards him.

1823. *in comune* = generally.

1825. "And she was wholly his in her countenance, as she was his in her heart;" i.e., she did not conceal her feelings, but expressed them by her joyful countenance. *Cheere* must be construed as in the dative, and *her* supplied. Tyrwhitt reads, "And was all his in chere as his in herte," — an easier but not a better reading.

1826. *fyr* = fire. Tyrwhitt reads *fury*, which is undoubtedly correct.

1828. *For which* = at which: before which.

1830. "And before Arcite was able to recover him."

1833. *to-brosten*, — his horse fell upon him and the projecting saddle-bow crushed his breast.

1840. *in memory and on lyve* = in his senses and alive.

Chaucer uses *on lyve*, *alive*, and *lyves*.

1845. "Although this accident had happened."

1847. *schal* is here used peculiarly. It indicates a belief that he will not die, because, from the circumstances — having fairly won his lady — he ought not to lose the reward.

1851. *Al were they* = although they were.

and namely oon = and one especially.

1852. *That — his brest-boon* = whose breastbone.

1853. *To* = for; cf. Lat. *ad*.

1855. *save* = sage, — once a famous remedy, as its Latin name — *salvia* — implies.

1857. *as he wel can* = as he well knows how.

1861 "But there was held to be no defeat (as in battle) but as in a (friendly) joust or tournament; for, indeed, there was no defeat."

1867. *O persone allone* = one person by himself.

"But for he may nought *all him one*
In sondry places do justice."

Gower, Con. Am. iii. 178.

1848. *haried* = roughly dragged. The origin seems to be shown in Fr. *harer*, to set on a dog.

1872. *cowardye* = cowardice. Wedgwood refers to Fr. *couard* from Lat. *cauda*, tail: hence, one who turns tail. It may, however, be from *cower*, to hide. Ger. *kauern;* cf. "cowans and evedroppers."

"Thanne cometh ther a *cougioun* with a grey cote
As not of his nolle, as he the nest made,
Another proud partriche, and precyth to the nest,
And *prevyliche pirith*, till the dame passe.
. . . . . .
And leveth the *lurker* that hem er ladde."

Dep. Ric. ii. 16, 10.

1873. *leet crie* = ordered (the heralds) to cry: *let* strictly = permit; here used by euphemism.

1875. *The gree* = the prize (to be) as well of one party as of the other.

1878. *fully* modifies *three*.

1879. "And honorably accompanied the kings fully a day's journey out of his town. *Worthily* = for the sake of honor.

1881. *the righte way* = by the straight road.

1882. *have good day* = may you have good day. Abbreviated into "good-day."

1892. *For thilke vertu*, &c., by aid of that virtue. "The expulsive or animal virtue (power) cannot, for want of the aid of the natural power, expel or void the venom;" that is, neither by the aid of medicines nor by the force of nature can he free himself of the poison.

1897. "Neither is vomit nor laxative of any avail to him."

1902. *to chirche;* i.e., to his funeral.

1903. *This al and som* = this is the end of the matter.

1904. *For which* = for which reason, wherefore.

1920. *Now — now* = at one moment — at the next.

1928. "And may Jupiter guide my soul so truly to speak."

1933. *art* = the art or profession of knighthood.

1934. "So may Jupīter take the part of my soul;" i.e., favor me.

1945. "The intellect that dwelt in his sick and sore heart failed without any delay, only when the heart felt death;" that is, his affection for Emily ceased only with death.

1952. *cam nevere*, supply *thence*, as indicated by *ther* = thither.

1954. *registre* = record; i.e., the "olde stories."

1955. "Nor does it please me to tell the opinions of others, though they may write where they dwelle," — alluding to Boccaccio, who, in his version of the tale, conveys Arcite's soul to heaven.

1956. *hem* = them, those persons, others.

1957. *ther* = therefore, may Mars take charge of his soul. "O that Mars would." Morris. Tyrwhitt thinks that *ther* has a peculiar force in this passage. *Ther* is here equivalent to *for this*, being the dative. So also Merch. Tale, 31.

"This sentence and a hundred thinges worse
Writeth this man, *ther* God his bones curse."

Ther is here plainly equivalent to *for this;* therefore, in the line under consideration, *ther* refers to what immediately precedes, — "Arcite is cold."

1962. *to taryen forth the day* = to stop for the rest of the day. *forth* after a verb of motion indicates direction or limit.

1966. *For the more part* = generally. Grief must either find vent in lamentation or else they die.

1977. "Why wouldst thou die, when thou hadst gold enough and Emily?" — a beautiful touch of nature.

1982. *tornen*, infinitive, after *seen*.

1984. *likenesse*, similar instances. To be construed as a collective noun, as though from the French like *richesse*.

1992. *And over al this* = and besides this.

1999. *he took conclusioun* = he reached the conclusion.

2000. *That ther as* = that there where.

2003. *he hadde* = he had had, had suffered.

2007. *hakke and hewe* = cut down and cut up. These two words are nearly synonymous, in accordance with the tendency of the language to strengthen an expression by duplicating similar words; cf. "time and tide."

2009. *wel arrayed* = well arranged.

2010. *they*, redundant.

2015. *the same sute*; i.e., of the cloth of gold.

2019. *bare the visage*, absolute construction in imitation of the A.S. dative absolute.

2020. *pité* = pity. The use of nouns for adjectives in such cases must be explained by an ellipsis; e.g., it occasioned pity to hear.

2021. *people — alle* = all the people, the people altogether. Cf. "In many things we offend all;" i.e., we all offend.

2023. *That roreth of* = that resoundeth with, &c.

2027. "And Emily surpassing others in weeping."

2029. *In as moche* = in order that the service might be.

2046. The street was spread with black, and the buildings on either side were hung with the same.

2053. *With fyr in hond.* It was the custom for the nearest friend to light the funeral pile. See l. 2083.

2055. "Severe labor and very great preparation was put forth at the funeral service and the making of the funeral pyre."

2057. *That — his* = whose; refers to *fyr* with the meaning *funeral pile.*

2066. *for me* = so far as I am concerned.

2069. *woneden* = used to dwell.

> . . . "the wild beast, where he wons
> In forest wild." Par. L. vii. 457.

2076. *a three* = in three parts; i.e., finely split; cf. *in two.*

2080. *al so* — the uncontracted form of *as*, — "the incense with as strong an odor as myrrh."

2087. *jewels.* From the same root as *joy* (Lat. *gaudium*), hence denoting what occasion or indicate joy. The putting off of jewels was a sign of mourning.

2089. *summe* = some, plural, of *som*, one.

2090. *were* = wore. A.S. *werian* is regular; this is one of the few instances in which we have, because of analogy, changed a weak into a strong verb.

2095. Keeping the fire on the left hand.

2100. *liche-wake* = the watch (wake) held over the remains of the dead. This custom is very ancient.

2102. *wake-pleyes* = games played while watching the remains of the dead, — funeral games. The custom of making this an occasion of merriment is not entirely obsolete.

2104. *in no disjoint* = with no disadvantage.

2107. "But I will come from this point (*then*) briefly to the conclusion."

2109. *of certeyn yeres* = by lapse and length of time.

2113. *poynt;* cf. "speak to the point."

cas = a circumstance. Circumstances had brought up a certain point for discussion; in the discussion that ensued, the matter of alliance with other nations — and particularly the relations of Thebes, which state Theseus proposed more closely to attach to Athens by intermarriage — was brought up for consideration.

2119. *Unwist of him* = he being ignorant: absolute construction.

2121. *in hye* = in haste, hastily.

2126. "He fixed his eyes where it was his pleasure to fix them," — probably on his sister.

2131. *theffect* = the thing to be accomplished. We find this word used in two senses: 1st, that which is to be done: 2d, that which has been done.

2141. "Although they may nevertheless easily abridge these days."

2142. "I need not cite authorities, for it is proven by experience, except that it pleases me to declare my conclusion."

2147. *it be a fool* = he be a fool. *It* is neuter to agree with fool.

2155. *spices* = species. "The *spices* of penaunce ben three." Persones Tale.

2157. *lye* = destruction, Fate. A.S. *leg*, or *laeg*. Tyrwhitt reads "withouten any lie," — an inferior reading.

2158. *sen at eye* = see at once.

2164. *goon* = walk. *Go* in E.E. means to walk, as *to ride* usually means to ride on horseback.

> "And some gone and some ride,
> And some prick here horse aside."
>
> Gower, Con. Am. i. 110.

2168. *this thing* = such things; plural.

2170. *nedes* = of necessity. Morris reads *nedeth*. I have adopted Tyrwhitt's reading. The sense is: we also see plainly that, in regard to man and woman, that of necessity he must die. With *nedeth*, we must read: "that it must be that."

2173. *Som — som* = one — another.

2174. *large field* = in the open country, where one would apparently be the safest.

2175. *Ther helpeth naught* = Nothing is of any avail.

2177. *What* = what power, who.

2181. *here agayns* = against this. *Here* is dative.

2185. *it — that* = that which: like *he that* for *who.*

2186. *namelyche that* = especially that which.

2199. *The contrarye* = the opposite opinion.

2207. "And yet they are not able to amend their desires that offend both his spirit and themselves."

2211. *of al his grace* = for all his kindness. An imitation of the A.S. construction of dat. and gen. with verbs of granting, refusing, and thanking. See March, § 297, d.

2215. *wher* = in whom, in what person. *Wher* is here used with an evident consciousness of its pronominal force. "And see now to whom is most sorrow in this matter."

2221. Scan: and ev'r' | hath doon | &c.

2225. "Let ı , now see a proof of your womanly pity." Partitive gen.

2231. "For gentle mercy ought to surpass mere justice."

2242. *Sende* = may God send; subj.

Hath it deere abought = hath paid dearly for it.

2249. "Thus endeth (the story of) Palamon and Emelye."

GLOSSARIAL INDEX.

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ABBREVIATIONS.

A.S.	Anglo-Saxon.	Lat.	Latin.
cf.	compare.	O.E.	Old English.
E.E	Early English.	O.Fr.	Old French.
Fr.	French.	O.N.	Old Norse.
Gael.	Gaelic.	O.S.	Old Saxon.
Ger.	German.	P.	Prologue.
Goth.	Gothic.	pr.	preterite.
Gr.	Greek.	p.p.	past participle.
imp.	imperative.	W.	Welsh.
K.	Knightes Tale.		

A.

A, one, P. 24. A.S. *an*, Ger. *ein;* indefinite article *an*, *a*.

A- (prefix), in, on, P. 822; *a-morwe*, *a-day*, K. 1765. A.S. *an*, *on*.

Abbot, father. Hebrew *abba*, father, — a title given in the Syriac churches to bishops.

Abide, Abiden (pr. *abod*, *abood;* p.p. *abiden*, *abyden*), to await, to wait, K. 69, 2124. A.S. *abidan*.

Able, capable. Lat. *habilis*.

Abood, delay (See **Abide**), K. 107.

Aboughte (pr. of *abye*), suffered for, paid for, K. 1445. *Aboughte trewely*, K. 1445; *deere aboughte*, K. 2242, paid dearly for. Sometimes corrupted into *abide*. A.S. *abicgan*.

Aboute, in turn, in a circle; cf. "round about," K. 32.

Aboven, above. O.E. *aboon*, A.S. *abufan*.

Abregge, to abridge, shorten, K. 2141. Fr. *abréger*, Lat. *abbreviare*.

Accomplice, to accomplish, K. 2006.

Accordant, according to, P 37.

Accorde, Acord, agreement, decision, P. 837.

Accorde, Acorde, to agree, harmonize, please, decide, P. 244, 830. Lat. *ad-cor*.

Achate, purchase, P. 571. Fr. *acheter*, Lat. *acceptare*, Eng. *cater*.

Achatour, purchaser, P. 568.

Acquaintaunce, Aqueyntaunce, one known. Lat. *ad-cognitus*, Fr. *accointance*.

Adamauntz, adamant, probably steel, K. 1132. *Diamond* is a corruption of this word.

A-day, by day, K. 1765. A.S. *an*.

Adown, downwards, adown, P. 393, K. 245. A.S. *of-dune*, *a-dun*.

Adrad, afraid, P. 605. A.S. *on-draedan*. See **A**, prefix.

Afered, Aferd, afraid, P. 628, K. 660. A.S. *afaeran*, to terrify.

Affyle, to file, sharpen, P. 712. Fr. *fil*, thread, an edge.

After, according to, P. 847, K. 1877; for, P. 525; afterwards, K. 1201. Now usually restricted to time and space.

Agast, terrified, aghast, K. 1483. Goth. *geisan*, to terrify.

Agaste, p.p. of *agaze*, to be terrified, K. 1566.

Agayn, Agayns, Ageyn, Agens, again, P. 801, K. 34; against, P. 66, K. 929; towards, facing, K. 651. A.S. *on-gean, a-gen, gen* = again. Ger. *gegen*. Original force that of opposition; hence also addition; cf. *ge*, prefix, with cumulative effect, *ge-brothru*.

Ago, Agon, Agoo, Agoon, gone away, gone out, agone, K. 418, 1478. A.S. *agan, gone, agangan*, to go from.

Al, wholly, all, P. 76, 150; altogether, K. 226; although, K. 1406; *al be, al speke, al have*, &c., P. 297, 734; K. 979; *very* (emphatic), K. 183.

Alauntz, Alauns, a species of dog, K. 1290.

Al be, although, albeit, P. 297. The full form would be *although it may be*.

Al day, every day, always, K. 310, 1618. A.S. *ealle daege*.

Alderman, an officer in a city next in rank to the mayor, and often charged with judicial functions, P. 372. A.S. *ealdor-man* = Lat. *senator*.

Ale, ale, P. 341, 832. A.S. *eale, ealo*, from a root signifying to drink.

Ale-stake, a stake wreathed with green and set up as a tavern-sign, P. 667.

Algate, always, P. 571. A.S. *geat* a way; thus = *always*.

Alighte, pr. *alighte*, p.p. *alight*, to alight, P. 722, K. 125. A.S. *alihtan*.

Alle, all (plural), K. 54.

Aller, Alther, Alder, of all (gen. pl.): with *oure* = of us; *here* = of them; *youre* = of you, P. 586, 799, 823.

Allone, Alone, only, alone; *O persone allone*, K. 552, 1867. From *alle-one*. Ger. *allein*.

Al-redy, very quickly, K. 183. A.S. *hrathe*.

Also, Als, as, P. 730; al-so, *al* simply emphasizing so. A.S. *alswa*, contracted *also, als, us*. Ger. *als*. The Ormulum gives *all all swa*. See **As**.

Altherbest, best of all, P. 710. See **Alther**.

Although, though (*al* emphatic prefix), P. 230.

Alway, Alwey, in all ways, at all times. A.S. *ealle wega*.

Amblere, an ambling or pacing horse, P. 469. Fr. *ambler*.

Amonges, amongst, P. 759. A.S. *on mang, mengian*, to mix; Ger. *mengen*.

Amorwe, on the morrow, P. 822, K. 763. *a* = *in, on*; cf. *abed*.

Amounte, to signify, to amount to, K. 1504. Fr. *monter*.

Amyable, pleasing, lovable, P. 138. Lat. *amabilis*.

Amyddes, amidst, in the middle; *a* = in.

And, and if, K. 356. Sometimes written *an, an if*.

Angwische, anguish, extreme grief. Fr. *angoisse*, Lat. *angere*, to strangle; cf. *anger*, so termed from its choking effect; cf. also Lat. *anguis*, serpent, literally, *the choker*.

Anight, at night, K. 184.

Anlas, a knife or dagger usually worn at the girdle, P. 357. "Low Lat. *anelacius*, either from Lat. *anellus* or *anulus*, a ring, from one fastened to the belt by which it was carried, or from Old High Ger. *laz*, Lat. *latus*, side." Webster.

Anón, Anoon, in one (moment), anon, P. 32, 424; *an* = in, *on* = one.

Apayd, satisfied, pleased. Fr. *payer*, Lat. *pacare*, Eng. *pay*.

Ape, fool (metaphorical), P. 706.

Apiked, adorned, trimmed, P. 365, — a neatness denoted by *picking* off particles.

Apotecarie, apothecary, P. 425. Fr. from Gr.

Appalled, made feeble, K. 2195. So *pall* (as to *pall* on the taste),

to lose energy, — not connected with *pale*.

Apparailyng, preparation. Fr. *appareiller*, Lat. *par*, hence to join like to like, to fit.

Appetite, Appetyt, desire, appetite, K. 812, 822.

Aray, Arraye, dress, outfit, equipage, appearance, P. 73, 830, K. 680. The root is A.S. *raed*, Ger. *bereit*, O.E. *graythe*, ready.

Araye, Arraye, to make ready, to set out with ornaments, K. 1188, 2009. A.S. *geraedian*, to make ready.

Archdeken, gen. *Archdeknes*, Archdeacon or dean, an ecclesiastic next in rank below a bishop, P. 655.

Arest, a support for the spear when couched for the attack, K, 1744. Named probably from the adverb = *in-rest*.

Areste, to stop, to check, P. 827. Fr. *areste*, Lat, *ad-restare*.

Aretted, imputed, K. 1871. Fr. *arrêter*, to decree.

Aright, indeed (on-right), P. 189; cf. a similar use of *downright:* exceedingly, very, P. 267; cf. right Honorable, right Reverend.

Arive, landing, attack, P. 60.

Arm, the arm, P. 111. A.S. *earm*, *arm;* the limb fitted or joined on; cf. Lat. *armus* the shoulder, *ramus* a branch.

Arm-gret, as great as one's arm, K. 1287.

Armypotent, powerful in arms, K. 1124. Lat. *armipotens*.

Arreest, restraint, custody, K. 452; cf. *arest*.

Arrerage, arrears, P. 602. Fr. *arrérages*.

Arsmetrike, arithmetic, K. 1040.

Art, a contrivance, K. 1587. So Lat. *ars*.

Arwe, arrow, P. 104. A.S. *arewe*.

As, according as, P. 390; where, P. 407; as if, P. 636, K. 1184; namely, K. 1245, 1499; *as for*, with regard to, K. 975; *as now*, for the present, K. 27. All the meanings are explained by a reference to the uncontracted form, *all-so*.

Ascendent, that degree of the ecliptic which is *rising* at the moment of one's birth, and by which his fortune was astrologically determined, P. 417.

Aschamed, defeated, put to shame, K. 1809. A.S. *ascamian*.

Aseged, besieged, K. 23. See **Siege**.

Aslake, to appease, K. 902. A.S. *aslacian*, to slacken, to give way; cf. *slack*, *slack-lime*.

As nouthe, As now, at present, for the present, P. 462, K. 1406. A.S. *nu tha*, just now.

Asonder, asunder. A.S. from *sundrian*, to sunder.

Aspect, the position of the planets at one's birth, K. 229.

Aspye, to discover, K. 562. Fr. *espier*, Ger. *spähen*, Eng. *spy*.

Assaut, assault, K. 131. Fr. from Lat. *ad saltum*, opposed to siege, that is a *sitting*.

Assayed, tried, K. 952. Fr. *essayer*, Lat. *exagere*, to drive.

Asschen, ashes, K. 444. A.S. *asce*, ashes, dust; Ger. *asche*.

Assent, consent, agreement. Lat. *assentire*.

Assise, assize, a court held by a number of judges. Originally an assembly of Knights, with a justice, for the transaction of public business, which is probably the meaning in P. 814.

Assoillyng, absolution, P. 661. Lat. *absolutio*.

Asterte, to escape, K. 737. Allied to A.S. *astyrian*.

Astoneyd, astonished. Fr. *étonner*, Ger. *erstaunen*, Eng. *stun*.

Astronomy, astrology, P. 414.

At, according to, P. 816; after, K. 1292. Lat. *ad*.

Athamaunte, adamant, K. 447. See **Adamauntz**.

A three, in three, K. 2076; *a* = in; cf. *in two*.

At oones, at once, — gen. used adverbially, K. 978.

At-rede, to surpass in counsel, out-wit, K. 1591. A.S. *atraedan*; cf. *t-wit*.

At-renne, outrun, K. 1591.

Atte, at the, P. 20, 193; *atte beste* = at the best, P. 29, 749; *atte laste* = at the last, at last, K. 902 O.E. *at than*.

Atteyne, to attain, K. 885. Fr. *atteindre*, Lat. *attingere*.

Auctorite, authority, a quotation from some standard author, K. 2142.

Auditour, auditor, a person appointed to audit or examine accounts, — of course referring originally to the verbal statements of men who usually could not write, P. 594. Lat. *auditor*.

Aughte (pr. of *to owe*), ought, K. 2231. A.S. *agan*, pr. *ahte*.

Aungel, angel, K. 197. Gr. ἄγγελος, a messenger.

Auter, altar, K. 1047. Lat. *altus*, a high place. Fr. *autel*.

Avantage, opportunity, advantage, K. 435. Fr. *avant*, Lat. *ab ante*.

Avaunce, advance, P. 246.

Avaunt, a boast, *to make avaunt*, to feel confident, to boast, P. 227. Lat. *vanus*.

Avayle, to avail, to be able, K. 1543, 2182. Lat. *ad valere*.

Aventure, chance, destiny, adventure, P. 25, 795, 844; an accident causing death (a law term), K. 302.

Avow, vow, promise, K. 1379. Fr. *aveu*, Lat. *advocare*.

Avys, Avis, consideration, advice, P. 786; opinion, K. 1010. Fr. *avis*, Lat. *ad videre*.

Awe, fear, dread, P. 654. A.S. *ege*, Goth. *agan*, *ogan*, to fear.

Axe, to ask, K. 488. A.S. *acsian*.

Axyng, demand, asking, K. 968. A.S. *acsung*.

Ay, ever, always, P. 68, 572. A.S. *a awa*, Gr. *aἰ*, Lat. *aevum*.

Ayens, towards, against, K. 651.

Ayel, a grandfather, K. 1619. Fr. *aïeul*, Lat. (*avolus*) *avus*.

B.

Baar, Bar, pr. (of *bere*) bore, carried, P. 116, 158, 558, 618.

Bacheler, a young man, one not yet attained to knighthood, one not yet married, P. 80. From a Celtic root.

Bad (pr. of *bidde*), ordered, P. 787. A.S. *biddan*, pr. *baed*.

Baggepipe, a set of pipes blown by a bellows shaped like a bag, P. 565.

Bailiff, bailiff, P. 603. Fr. *baillir*, to govern. O.E. *baili*.

Bak, back, K. 192. A.S. *baec*; cf. Lat. *tergum*, as though Gr. τέρφος for στέρφος, from στρέφω, to turn.

Bake, p.p. *baked*, *baken*. This verb was originally conjugated like take. A.S. *bacan*, *boc*, *bacen*.

Balled, bald, P. 198 (see note), light haired, K. 1660.

Bane, destruction, K. 239. A.S. *bana*, literally, a death-blow.

Baner, banner, K. 108 (see note). Goth. *bandwo*, a sign.

Banysche, to put under ban, to banish, K. 867; cf. *abandon*.

Bar (pl. *bare*), bore, conducted, P. 105, 673, 721. A.S. *beran*, *baer*, *boren*.

Barbour, barber, one who dresses the beard. Fr. *barbier*.

Bare, bare, uncovered, K. 900; *bare-headed*, P. 683. A.S. *baer*, Ger. *baar*.

Bareyn (e), barren, deprived of, K. 886, 1119. O.Fr. *baraigne*.

Bargayns, traffic, P. 282 (see note). O.Fr. *barguigner*, to traffic; literally, to wrangle.

Barge, bark, a small ship, P. 410.

Baronage, an assembly of barons, the barons as a body, K. 2238. Fr. *baron*, originally, man, husband; cf. A.S. *wer*, Lat. *vir*.

Barre, a bar, bolt, K. 217. The same root appears in *spar* with an initial *s;* cf. O.N. *barr*, a tree.

Barres, the usual ornaments of the girdle, perforated to allow the passage of the buckle. They were frequently of the richest description, P. 329.

Batayle, Bataile, Battaille, battle, P. 61, K. 751. From the root *bat*, blow; cf. *beat*, Fr. *battre*; cf. *bat*, a club, *battery*, assault.

Baudery, license, K. 1068.

Bawdrik, baldrick, a belt worn over one shoulder passing under the other arm, P. 116. A.S. *belt*.

Bay, bay color, K. 1299. Lat. *badius*, brown.

Be, (1) to be, K. 1377; (2) been, P. 56, 60.

Bede, pl. *bedes*, a bead, pl. a rosary, P. 159. See note.

Been, Ben, to be, P. 140; are, P. 178, K. 317; been, P. 199. Chaucer uses three forms for the plural, *been, oren, are*.

Beer (e), a bier, K. 2013. A.S. *beran*, cf. *barrow*, Ger. *bahre*.

Beest, Best, a beast, K. 451, 1118. Lat. *bestia*. Perhaps from *beon*, to be; cf. *animal* from *anima*.

Beete, to kindle, or make a fire, K. 1395. Literally, to make *better*. A.S. *betan* from *bet*.

Begger (e), a beggar, P. 252. Literally, a man with a *bag*, the universal characteristic of a beggar.

Beggestere, a female beggar, P. 242.

Belle, a bell, P. 171. A.S. from *bellan*, to make a loud noise.

Belt, a belt. A.S. *belt*, Lat. *balteus*.

Ben, see **Been**.

Benedicite, bless him, K. 927, Lat.

Benigne, kind, P. 483. Lat. *benignus*.

Bent, a slope (a concave), a plain or level place at the foot of a hill, K. 1123. A.S. *bendan*.

Berd (e), the beard, P. 270, K. 1557. Ger. *bart*, Lat. *barba*.

Bere, a bear, K. 782. A.S. *bera*, literally, "the great beast;" O.N. *biorn*.

Bere, to pierce, to bore, subj. *bere*, may pierce, K. 1898. A.S. *borian*.

Bersten, to burst, to break by bending, K. 1122. A.S. *berstan*.

Berstles, bristles, K. 556. A.S. *byrst*, Ger. *borste*.

Berye, a berry, P. 207. A.S. *beria*. From a root = to eat. The literal signification is therefore food.

Beseken, to beseech, K. 60. A.S. *secan; be* intensive prefix.

Best. See **Beest**.

Besy, busy, P. 321. A.S. *bisig*.

Bet, contracted form of *better*, P. 242. A.S. *bet*.

Bete, (p.p. *bete*), to beat.

Bettre, better, P. 524. A.S. *betra*, Goth. *bats;* cf. *boot, bote*, advantage "what boots it?" "to boot."

Betwixe, betwixt, P. 277. A.S. *betwyx*. From root *two;* cf. *between*.

Bever hat, a hat made of beaver fur, P. 272.

Bewreye, to betray, disclose, K. 1371. Literally, to accuse, hence to point out. A.S. *bewregan*. "Thy speech bewrayeth thee," Matt. xxvi. 73.

Beyying, buying, K. 569. O.E. *begge*. A.S. *bycgan*.

Bible, a book; by way of eminence applied to the Sacred Scriptures, P. 438.

Bi-bled, be-bled, covered with blood, K. 1144. *Be* intensive prefix.

Bifalle (p.p. *bifalle, bifallen*), to happen, befall, P. 795, K. 947. A.S. *befeallan*.

Biforn, before, P. 572. A.S. *beforan*.

Bigan (v. aux.), did, *bigan areste*, arrested, P. 827.

Bihold (pr. *biheld*, p.p. *biholde*,

beholden), to behold, K. 1485. Literally, to hold one's attention to.

Biloved, beloved, p. 215.

Bisette (pr. *bisette*, p.p. *biset*), to employ, P. 279; to arrange, K. 2154.

Biside, near, beside (gov. dative), P. 402, K. 16.

Bisy, busy, active, fierce, K. 1462. A.S. *bisig*.

Bite, to act as a caustic, to bite, P. 631.

Bittre, bitter, scalding, K. 422, 1367. A.S. *bitter* from *bitan*, to bite; hence any thing pungent.

Blak (def. and pl. *blake*), black, P. 557, K. 41. See note, P. 627.

Blake, pale, P. 627. See note. A.S. *blac*, pale.

Blame, to blame, blamable, P. 375. O.Fr. *blasmer*, Gr. *βλασφημέω*.

Blankmanger, a compound of capon minced with other ingredients, P. 387.

Bleynte, blenched, started back, K. 220; cf. *blink*.

Blis, Blisse, bliss, K. 372. A.S. *blis*, from *blithe*, glad.

Blisful, full of bliss, blessed, P. 17, 770.

Blithe, glad, P. 846. See note.

Blive, Blyve, quickly, K. 1839. O.E. *bi-life*; cf. *lively*, *quick*. See note, P. 846.

Blood, lineage, family, K. 472. A.S. *blod*; cf. Ger. *blühen*, *blüthe*.

Bocher, a butcher, K. 1167. Fr. *boucher*, from *bouc*, a goat; hence, literally, a goat-killer.

Bocler, Bokler, a buckler, a shield with a boss, P. 112. Fr. *boucle*, Eng. *buckle*.

Bodye, a body, K. 139. See note.

Bok, pl. *bokes*, a book.

Bokelyng, buckling, K. 1645.

Boket, a bucket, K. 675. Fr. *baquet*, a pail.

Bold, ready, prompt, P. 755. A.S. *bald*, bold; cf. Ger. *bald*.

Bole, a bull, K. 1281. A.S. *bellan*, to bellow.

Bond, a bond, that which binds; in law a sealed written agreement, K. 746. A.S. *banda*.

Bond, pr. of *binde*, bound, K. 2133.

Bone, Boon, a bone, K. 144, 319. A.S. *ban*. The word originally denotes support; cf. Ger. *bein*.

Book, a book, P. 185. A.S. *boc*, Goth. *boka*, letter, writing, usually derived from A.S. *boce*, beech, as beechen boards were used instead of parchment; cf. Lat. *liber*.

Boon (e), a prayer, boon, K. 1411. A.S. *ben*.

Boor (e), a boar, K. 800. A.S. *bar*.

Boot (e), remedy, P. 424. A.S. *bot*; cf. *beete*, to mend.

Boot (e), a boot, P. 203. Fr. *botte*; literally, a bag of leather. See note; cf. *bottle*.

Boowes, boughs, K. 2059. A.S. *bugan*, to bend, bow.

Boras, borax, perhaps saltpetre, P. 630.

Bord, table, P. 52. *To begin the bord* = to sit at the head of the table; see note. A.S. *bord*; cf. *border*.

Bore, p.p. (for *boren*) born, K. 684.

Born, p.p. (for *boren*), carried, borne, K. 120; conducted himself, P. 87.

Borwe, pledge; *to borwe*, in pledge, K. 764. A.S. *borh*; cf. borrow. A.S. *borgian*, to lend upon security. Ger. *borgen*.

Bothe, both, K. 858. A.S. *batwa*: *ba* = both, *twa* = two.

Bouk, body, — the same as *bulk*, K. 1888; cf. *bulge*, *bilge*.

Bracer, armor for the arms (*bras*), P. 111, — in this case to protect from the recoil of the bowstring; cf. *bracelet*.

Brak, pr. of *breke*, broke, K. 610. A.S. *brecan*, pr. *braec*.

Braun, Brawn, muscle, brawn, P. 546; cf. *brawny*.

Braunche, a branch, K. 209. Fr. *branche*. The root denotes a support; cf. *brace*; hence an *arm*, *bras*; also figuratively, the

arm of a tree,—a *limb* as it is colloquially called.

Breed, Bred, bread, P. 147. Ger. *brot*.

Breede, Brede, breadth, K. 1112. From A.S. *brad*, broad.

Breeme, furiously, K. 841. A.S. *breme*, from *bremman*, to rage. Sanskrit *bhram*, to whirl violently. See note; cf. Lat. *premere*.

Breeth, breath, P. 5. A.S. *braeth*, originally probably denoting *steam*.

Breke (pr. *brak, brok*, p.p. *brok, ibroken*), to break, P. 551.

Brem, a bream, a fresh-water fish, P. 350.

Bremstoon, brimstone, sulphur; literally, *the burning stone*, P. 629. A.S. *bryne*.

Brend, burnished, K. 1304. A.S. *byrnan*, to burn: either from its shining, or because newly forged metal is bright; so *brand* denotes a sword, because forged; cf. *brand-new*.

Brende, pr. of *brenne*, burned, K. 1567.

Brenne (pr. *brend, brent*; p.p. *brent*), to burn, K. 1473. A.S. *baernan*, pr. *baernde*, p.p. *baerned*.

Brennyngly, ardently, burningly, K. 706.

Breres, briars, K. 674. A.S. *braer*.

Brest, breast, P. 115. A.S. *breost* (*berstan*), what swells or *bursts* beyond the surface.

Breste (pr. *brast*; p.p. *bursten, borsten*), to burst, K. 1752.

Bretful, brimful, P. 687, K. 1806.

Bretherhede, brotherhood, brothers in a monastic order, P. 511.

Bridel, bridle, P. 169. Wedgwood suggests that the word is from *bit*, with *r* inserted; hence that part of the harness holding the *bit*.

Bright, bright, P. 104. A.S. *briht*. Formerly also applied to sounds.

Broch, a brooch, P. 160. Fr. *broche*. This word means: (1) a pin; (2) a buckle or clasp; (3) an ornament fastened with a pin or buckle.

Brode, broad, K. 2166.

Broke, p.p. broken.

Brond, brand, K. 1480. A.S. *baernan*.

Brood (e), Brode, broad, P. 155, 471, 549.

Broode, plainly, P. 789. *Ful broode*, very plainly.

Brother, brother's (gen.), K. 2226. In A.S. this word took no inflection in the gen.

Brought, pr. of *bringe*, conducted, accompanied, P. 566.

Broun, brown, P. 109. A.S. *brun*. From *brennan*, to burn.

Browded, braided, K. 191. A.S. *bredan*, to weave. See note K. 1640.

Browdyng, embroidery, K. 1640.

Browes, eyebrows, P. 627, K. 270. A.S. *braew*.

Bulde, builded, K. 690. A.S. *byldan*.

Burdoun, bass (in music), P. 673. See note.

Burgeys, a citizen, a freeman in a city, P. 369. A.S. *burg*, Eng. *borough*.

Burned, burnished, polished, K. 1125. Fr. *brunir*, to polish.

Busche, Bussh, a thicket, K. 659, 1155; cf. *bosk, boscage, Bushman*. Fr. *bois*, Ger. *Busch*. The word now denotes a shrub with thick branches.

Busily, attentively, P. 301.

Busynesse, Bysynesse, occupation, employment, care, P. 520, K. 149; anxiety, K. 1070. A.S. *bysgian*, to employ.

But, besides, further, P. 142 and P. 154; except, P. 521, K. 262. This use is common in Chaucer and in Wiclif, and is the prevalent meaning in A.S. *But*, O.Sax. *bi-utan* (by-out), is formed exactly like *with-out*, and is parallel to *except* (O.E. *ex-uke*), by which its meanings may be explained. It grad-

ually loses its adversative force, and becomes a conjunction, like *besides*, excluding all except the point under consideration, from which fact it gains a negative force.

But if, unless, if not, P. 351, 582.

By, according to, P. 600. A.S. *bi*, near.

By-and-by, close to each other, one after the other, K. 153; immediately. "By and by he is offended," Matt. xiii. 21.

Bycause, because, P. 174. See note.

Byde, remain, abide, wait, K. 718. A.S. *bidan*.

Byfalle, Bifalle (pr. *bifel, byfel, byfil*, impers.), to befall or happen, P. 19, K. 151.

Byforn, byfore, before, P. 100, 377.

Bygynne (pr. *bygan, bigan*, p.p. *bygonne*), to begin, P. 42, 52, 758, K. 690. A.S. *beginnan*.

Bygge, big, large, K. 566. Icelandic *bolga*, a swelling; cf. bulge, bilge, the *belly* of a ship.

Byholde, to behold, K. 505. A.S. *behealden*, literally to hold one to; hence to hold or fix the attention, to see: "I am beholden to you," "behold and see."

Byhote, promise, K. 996. A.S. *behatan*.

Byhynde, behind, K. 192.

Byjaped, deceived, fooled, K. 727. "O.E. *jape*, joke, lie; Fr. *japper*, to yelp. The root *jap* is connected with *gab, jab*, as in *gabble, jabber*," Morris.

Byknowe, to acknowledge, K. 698. A.S. *be-cnawan*.

By-loved, beloved, K. 571.

Byndyng, control, K. 446. A.S. *bindan*, whence, *bind, band, bundle*; cf. the "binding force of an obligation."

Bynne, bin, K. 593. A.S. *binne*, a bin, manger,—that into which something is put; technically, an apartment in a granary in composition any receptacle; e.g., a coal bin; cf. *binnan*, within; *inn*, a tavern.

Byquethe, to bequeath, K. 1910. A.S. *quethan*, to say; cf. *quoth*.

Byraft, p.p. of *byreave*, bereft, K. 503. A.S. *bereafian*, to deprive of; cf. *reave*.

Byside, beside, near, by the side of, K. 109. *Of by side*, from near, P. 445.

Bysmotered, smutted, stained, P. 76. A.S. *besmitan*, to defile; cf. *smut, smudge*.

Byt, 3d sing. pres. of *bidde*, bids, P. 187,—an abbreviation of biddeth; cf. *ryt* = rideth.

Bytwixe, Bytwoxen, between, K. 22. From the radical *two, twain*, hence the idea of separation; cf. *twynne*, P. 835.

C.

Caas, Cas, a state of things, what happens or falls, an accident, chance, P. 585, 844; circumstances, K. 2113. Lat. *casus*, from *cadere*, to fall; a law term = cases, P. 328, Lat. *causa*.

Caas, a case, quiver, K. 1222. Fr. *caisse*, Lat. *capsa*; cf. *caisson*.

Cacche (pr. *caughte*), to catch, select, P. 498.

Calf (of leg), the fleshy part of the leg, P. 592. *Collop* is another form of the word.

Cam, came, P. 547.

Can, (1) to know, P. 210, K. 922; (2) to acknowledge, as in the phrase "can thank," K. 950. Ger. *dank wissen*. A.S. *cunnan*, to know; whence *cunning, ken*.

Cantel, a corner, K. 2150. O.Fr. *chantel*, Ger. *kante*.

Cape, a headland, cape, P. 408. Fr. *cap*, Lat. *caput*.

Cappe, a cap, hood, a priest's skull-cap, P. 683.

Care, sorrow, K. 631, 1214. A.S. *caru*.

Carf, pr. of *kerve*, carved, P. 100. A.S. *ceorfan*, pr. *cearf*.

Careful, full of care or sorrow, anxious, K. 707.

Carie, to carry, P. 130. Fr. *carier*; cf. *car*, *cart*, *chair*, *chariot*.

Carl, a churl, a man, particularly of the lower orders of society, P. 545. A.S. *ceorl*, a man.

Caroigne, a corpse, K. 1155. Lat. *caro*, flesh.

Carol, a song accompanied with dancing, K. 1073. Fr. *carole*. So *ballad*, from *ballire*, to dance.

Carpe, to talk, P. 474. Allied to *chirp*.

Carpenter, a worker in wood, a carpenter, P. 361. See note.

Carte, a chariot, car, K. 1183; cart, K. 1164. Fr. *char*, dim. *charette*. From same root with *carry*.

Cartere, carter, K. 1164.

Cas. See **Caas**.

Caste, device, K. 1610. From *caste*, to contrive.

Caste, to judge, plan, calculate, K. 1314. A.S. *costian*, — perhaps alluding to the primitive method of calculation by pebbles.

Catel, property, chattels, P. 373, 540, — the same word with *cattle*. Lat. *capitale*; cf. Lat. *pecunia*, from *pecus*. See note, P. 373.

Caughte, took, P. 498. See **Cacche**.

Cause, case, P. 428. This use of cause is now restricted to legal language. Lat. *causa*.

Caytif, captive, wretch, wretched, K. 66, 694 Fr. *chétif*, Lat. *captivus*. As an adjective it denotes that condition of body or of mind induced by captivity.

Cercles, circles, *of his eyen* = eyeballs, K. 1273. A.S. *eaganhringas*, eye-rings.

Cerial, a species of oak, *cerrus*, K. 1432.

Certes, certainly, forsooth, K 17. Fr. *certes*, Lat. *certus*.

Certeyn, fixed, determined, P. 815. Fr. *certain*.

Certeynly, **Certeyn** (adv.), certainly, indeed, P. 204, 375, 451.

Ceruce, white lead, — used as a cosmetic, P. 680.

Chamberleyn, a chamberlain, one having charge of the apartments in the royal residence, K. 560; cf. Ger. *kämmerling*.

Chambre, a room, P. 28. Lat. *camera*, Ger. *kammer*.

Champartye, partnership in power: literally, partnership in land, K. 1091. Fr. *champ-parti*.

Championn, champion, P. 239. A.S. *campian*, to fight; cf. Lat. *campus*. A.S. *camp*.

Chapel, a shrine, chapel, P. 171. See note, Lat. *capella*.

Chapellyn, a chaplain, a clergyman in charge of a chapel or shrine, P. 164. See note.

Chapman, a merchant, P. 397. A.S. *ceapman*, Ger. *kaufman*; cf. *cheap*, *chaffer* (O.E. *chapfare*), and the proper name *Chapman*.

Char, car, chariot. See note, K. 1183.

Charge, care, any thing undertaken, P. 733, see note; K. 426, harm, K. 1429. Literally: (1) a burden; hence, (2) business of importance, weighty matters; (3) whatever oppresses the mind; (4), what burdens the reputation; cf. *cargo*, *caricature*.

Charitable, kind, P. 143, — not restricted to alms-giving.

Charite, charity, love, good-will, an act of kindness, P. 532, K. 575. Fr. *charité*, Lat. *caritas*.

Charme, charm, K. 1854. Lat. *carmen*, a song, a magic incantation in verse.

Chaunce, event, chance, K. 894. O.Fr. *chéance*, from *cheoir*, Lat. *cadere*, to fall, alluding to the throw of dice.

Chaunterie, an endowment for paying a priest to sing masses for the soul of the founder, P. 510.

Cheef, chief, K. 199. Fr. *chef*, Lat. *caput*.

Cheeke, cheek, P. 633. A.S. *ceaca*, a jaw from *ceowan*, to chew; cf. *chaw, jaw*.

Cheer (e), **Chere**, countenance, air, manner, appearance, entertainment, P. 139, 728, 857, K. 1661, 1825. Fr. *chère*, the face: (1) the countenance; (2) states of mind or body, — particularly pleasant states, — as indicated by the face; (3) that which causes cheer, as good cheer; (4) outward demonstrations of such feelings, as "the cheers of the audience."

Chepe, Cheapside in London, — the market, — P. 754. A.S. *ceapan*, to buy.

Cherl, a churl, K. 1601. See **Carl**.

Chese, imperative, *ches, cheseth*, to choose, K. 737. A.S. *ceosan*.

Chesteyn, a chestnut-tree, K. 2061. Lat. *castanea*.

Cheventein, chieftain, captain, K. 1697. O.Fr. *chevetain*; N.Fr. *capitaine*, from *chef*, head; Lat. *caput*.

Chevyssaunce, a loan, an agreement or bond given to secure a loan of money, P. 282. Fr. *achever*, to bring to an end, to accomplish.

Cheyne, a chain, K. 2130. Fr. *cheyne*, Lat. *ca-tena*; cf. *tenere*, to hold.

Children, pl. of child, P. 628. A.S. *cild*, pl. *cildra*, from *cennan*, to beget, — an instance of modern adoption of a plural in *n*; cf. *kin, kind, king*.

Chirkyng, shrieking, K. 1146. A.S. *cearcian*, to croak; cf. *chirp*. In E.E. denotes the noise made by birds.

Chivachie, military service, P. 85. Fr. *cheval*, a horse.

Chivalrie, **Chyvalrie**, the profession of a knight, knighthood, P. 45, knightly exploits, K. 7. Fr. *chevalier*, a horseman.

Christendom, Christian countries, P. 49. *Dom* (*deman*, to deem), originally denoted belief, so that Christendom meant the body of Christian faith; also the countries within which such faith was held: from the second meaning of *deman*, to judge, the termination *dom* indicates jurisdiction, as *king-dom*.

Churche, **Chirche**, a building devoted to divine service, P. 708, K. 1902. I see no reason to doubt the usual derivation from Gr. *κυριακή*.

Chyken, gen. *chyknes*, a chicken, P. 380. A.S. *cicen*, pl. *cicenu*.

Circumstaunces, things appertaining to, K. 1074; attendant rites, K. 1405; matters which indicate one's station in life, K. 1930; cf. "in poor circumstances." Lat. *circum-stantia*; cf. Ger. *umstand*.

Cite (e), a city, K. 81. Fr. *cité*, Lat. *civitas*.

Citole, a dulcimer, K. 1101.

Clad (p.p. of *clothe*), clothed, clad, P. 103. *Th* in the present is for *dh*. A.S. *cladhian*, Ger. *kleiden*.

Clapsed, clasped, P. 273. Ger. *klappsen*; cf. *clip*, to embrace.

Clarioun, clarion, K. 1653. Fr. *clair*, clear.

Clarré, wine mixed with honey and spices and strained until it is *clear*, whence the name, K. 613.

Clatere (n), to clatter, rattle, K. 1501. An imitative word.

Clause — *in a clause* = in conclusion, K. 905. Lat. *clausus, claudere*, to shut; cf. *close*.

Cleer (e), clear, clearly, P. 170. Fr. *clair*, Ger. *klar*, Lat. *clarus*.

Clemence, pity, K. 70. Lat. *clementia*.

Clene, clean, cleanly, P. 133, 367. A.S. *claene*; cf. Ger. *klein*, small; hence, neat.

Clennesse, cleanness, purity, P. 506.

Clense, to cleanse, P. 631. A.S. *claensian*.

Clepen (p.p. *cleped*), to call, P.

121, 643, K. 930 A.S. *clypian*. Still used as an archaic participle, *yclept*; cf. *clap*, *clapper*.

Clerk, an educated person, a scholar, a clergyman, P. 285, 480. See note.

Cloke, a cloak, P. 157. Gael. *cloc*, a mantle.

Clothred, clotted, K. 1887. From the root *clot* or *clod*, a thick mass; *cloud* is from the same root, denoting vapor drawn into masses. A.S. *clot*, Ger. *kloss*.

Cloysterer, one belonging to a cloister, and hence not accustomed to appearing in public, P. 259.

Cloystre, a cloister, P. 185. Lat. *claudere*, to shut.

Cofre, a coffer, chest, receptacle, P. 298. A.S. *cof*, a cave; Fr. *coffre*; cf. *coffin*.

Cok, a cock, a leader, P. 823. A.S. *coc*, whence *chick*.

Col, coal, K. 1884. A.S. *col*, Ger. *kohle*; cf. Lat. *calere*, to be hot.

Col-blak, as black as a coal, coal-black, K. 1284.

Colde, cold, K. 444, sad, K. 1062, fatal (what makes cold), K. 1609. A.S. *cald*, Ger. *kalt*, Lat. *gelu*.

Colerik, irascible, bilious, P. 587. Gr. χολή, bile; cf. *melan-choly*.

Colers, collars, K. 1294. Lat. *collum*, the neck.

Come (pr. *com*, p.p. *comen*), to come, P. 671, 672, K. 497. A.S. *cuman*, *com*, *cumen*.

Communes, commoners, K. 1651. Fr. *commune*.

Compaas, a circle, K. 1031. Fr. *compas*.

Companye, company, P. 24. Fr. *compagnon*; Low Lat. *conpanium*, — *panis* = bread, — a messmate, hence an associate.

Compassyng, means taken to accomplish any thing, K. 1138.

Comper, an associate intimate, *compeer*, P. 670. O.Fr. *compair*, Lat. *con-par*.

Complexioun, complexion, P. 333; temperament, natural disposition, K. 1617. Lat. *complexio*, a combination; hence applied to the color of the skin, &c., as revealing health or mental characteristics.

Compleynt, Complaint, complaint, K. 2004; *armed complaint* = riot, K. 1154.

Compleyne, to complain, K. 50. Fr. *complaindre*, Lat. *con-plangere*, literally to beat the breast or hands in token of sorrow.

Composicioun, mutual agreement, P. 848. Lat. *compositio*.

Comth, cometh.

Comune — *in comune*, commonly, K. 393.

Conclusioun, a legal term denoting the close of a pleading, K. 987.

Condicioun, condition, P. 38. Lat. *conditio*, putting together.

Confort, comfort, P. 776. Fr. *confort*, Lat. *con-fortis*.

Conforte, to comfort, to make strong or brave, K. 858.

Confus, confused, K. 1372. Lat. *confusus*.

Confusioun, ruin, K. 687. Lat. *confundere*. So used in "The city of confusion." Is. xxiv. 10.

Conne, to know, to be able. See **Can**; cf. to "con a lesson."

Conquerour, conqueror, K. 4. Fr. *conquérir*, Lat. *conquirere*, to seek, to obtain by seeking, hence to get the victory.

Conscience, feeling, tender-heartedness, P. 142, 150; conscience, P. 526. Lat. *conscientia* (*conscire*), what one knows with another: (1) joint knowledge; (2) self-consciousness, — "no more conscience of sin," Heb. x. 10; (3) conscience, a recognition of the obligation; (4) the faculty by which such recognition is had. In E.E. the first meaning is common = sympathy, — as though to know of affliction was to sympathize with it.

Conseil, Conseyl, secret counsel, P. 665; cf. "to keep one's counsel," an adviser, K. 283, 289; cf. "of counsel." Lat. *consulere.*

Conserve, to preserve, K. 1471. Lat. *conservare.*

Constellacioun, a conjunction of stars as affecting the destinies of men, K. 230, — not here used in the ordinary astronomical sense. Lat. *con-stellatio.*

Contek, strife, K. 1145. O.Fr. *contencer,* to strive.

Contenaunce, countenance, appearance, K. 1058. Lat. *continere,* to hold together.

Contrarye, an opponent, K. 1001. Lat. *contra.*

Contre Contrie, country, K. 6, 355, P. 216; see note. Fr. *contrée;* cf. Ger. *geyend.*

Conveye, to accompany, to convey, K. 1879. Fr. *convoyer,* Lat. *con-via;* the later use — to carry — seems to be from Lat. *convehere,* as when we call a wagon a *conveyance;* cf. *convoy.*

Coote, a coat, tunic, P. 108. The primary meaning is a matted lock of wool; (2) a matted or felted piece; (3) a garment made of similar material, and covering the whole body.

Coote-armure, Cote-a., a coat worn over the armor, upon which the armorial devices of the wearer were embroidered, K. 158, 1282.

Cop, the top, P. 554. A.S. *copp,* Ger. *kopf,* Gr. *κεφ-αλή;* Lat. *caput.* See note.

Cope, a priest's gown which reached to the feet, P. 260; *semi-cope,* a short cape, P. 26 2.

Corage, heart, spirit, courage, P. 11. Fr. *courage,* Lat. *cor.*

Cordial, an invigorating potion, P. 443. Lat. *cor.*

Corone, Corowne, a crown, K. 964. Fr. *couronne,* Lat. *corona.*

Corrumpable, corruptible, K. 2152.

Corrumpe, to corrupt, K. 1888. Lat. *corrumpere.*

Corven (p.p. of *kerve*), cut, K. 1838.

Cosin, Cosyn, a cousin, kinsman, K. 272. Fr. from Lat. *consobrinus.*

Cost, cost, P. 213, 799; *for no cost,* on no account, for no reason, P. 192, Ger. *kosten,* Lat. *constare.*

Cosyn, allied to, P. 742.

Cote, a cell, cottage; thence: (1) a place in which animals are confined, e.g. sheepcot; (2) a place in which men are confined, a cell, or, in sickness, a bed, K. 1599. A.S. *cote,* a cottage, bed, den.

Cote, a coat, P. 612.

Couched, Cowched, trimmed, K. 1303; laid, K. 2075. Fr. *coucher,* to lay, Lat. *collocare,* to arrange.

Counseil, counsel, advice, P. 784; adviser, K. 283, *of my counseil,* as in legal phrase "of counsel."

Countour, auditor, one who managed or reviewed the fiscal concerns of a country, — now usually called a comptroller, P. 359. Fr. *comptour.*

Countrefete, to imitate, P. 139. In E.E. the idea of fraud is wanting; counterfeit often denotes a painting. Fr. *contrefaire.*

Cours, course, P. 8, a run; K. 836. Fr. *cours,* Lat. *cursus.*

Courser, a horse; literally, a runner, hence a fleet horse, one used in hunting or on the road, K. 94.

Court, court, P. 140. See note.

Courtepy, a short cloak of coarse cloth, P. 290.

Courtesie. See **Curtesee.**

Couthe, Cowthe, Cowde, (1) could, P. 236, 326; (2) knew, P. 467; (3) p.p. known, renowned, P. 14. See **Can.**

Covenaunt, a written agreement, P. 600. Fr. *covenant,* Lat. *convenire.*

Covyne, deceit; literally, a plot between two persons to injure a third, P. 604. Lat. *convenire*.

Cowardye, cowardice, K. 1872. See note.

Cowde (pr. of *can*), could, P. 94, 106; knew how, was acquainted with, P. 110.

Coy, shy, P. 119. Fr. *coy*, *coit*, Lat. *quietus*.

Cracchyng, scratching, K. 1976. We have added the intensive *s*.

Cradel, cradle, K. 1161. A.S. *cradol*. The original is found in *crate*, an open wicker case: hence, (1) any thing made of wicker-work, and (2) any thing made in imitation of it; e.g. *grate*; cf. *cradle*, a tool for cutting grain, so called from its interlaced frame.

Craft, craft, calling, occupation, P. 110, 401. A.S. *craeft*. (1) power, strength; (2) that to which one devotes his strength, — his occupation.

Crafty, skilled, K. 1039. Able to use one's *craft*.

Crispe, curled, K. 1307. A.S. *cirpsian*, to curl, Lat. *crispus*.

Croppe, crop, P. 7, top, K. 674. A.S. *crop*, top, hence an ear of corn, a harvest; cf. the "cropping out of the strata;" *to crop*, to bite off the top. Some derive *crop* from *ge-rip*, that which is reaped.

Crowe, a crow, K. 1884. A.S. *craw*, named from its note; cf. *croak*.

Cruel, blood-thirsty, cruel, K. 799. Lat. *crudelis*, from *cruor*, blood.

Crulle, curled, curly, P. 81. Ger. *krüllen*, to curl; cf. *cruller*, a curled or twisted cake.

Crydestow, criedst thou, K. 225.

Crye (pr. *cryde*), to cry aloud, to shout, P. 636; cf. A.S. *graedan* (*ge-raedan*), Goth. *ga-raidjan*, to command; Scotch, *greet*, to cry.

Cryke, a creek, harbor, P. 409. Fr. *crique*, a little bay.

Culpons, Culpouns, shreds, small bundles, P. 679, K. 2009. Fr. *coupon*, from *couper*, to cut.

Cuntre, Contre, country, P. 216. See note, Fr. *contrée*.

Cuppe, a cup, P. 134. A.S. *cuppa*; cf. *coop*.

Curat, a curate, P. 219. Lat. *curatus*, from *curare*, to care for.

Cure, care, K. 149. Lat. *cura*. Still used in "the cure of souls."

Curious, (1) careful; (2) wrought with care; e.g., "curious works," Ex. xxxv. 32; (3), exercising care; (4) careful to learn; (5) that requiring care to understand, P. 196, 577. Fr. *curieux*, Lat. *curiosus*.

Curs, a curse, an imprecation, P. 655. An imprecation of evil in the name of religion, — the cross; hence, any imprecation of evil. A.S. *curs*.

Curteis, Curteys, courteous, P. 249.

Curtesie, courtesy, favor, indulgence, P. 46, 725. Fr. *courtoisie*, the manners of the court; cf. Ger. *höf-lich*; *boorish*, from *bauer*, a peasant.

Cuts, lots; *draweth cuts*, draw cuts or lots, P. 835; alluding to the practice of determining the lot by drawing straws from the thatch, or by drawing from the hand straws cut different lengths. The name and the act are common.

Cytryn, a lemon-yellow color, K. 1309.

D.

Daggere, a dagger, P. 113; cf. *dig*, *dab*.

Daliaunce, play, gossip, P. 211. Ger. *dahlen*. "From Lat. *talus*, the ankle-bone of animals, then a die to play with, came apparently the O.E. *daly*, a die, plaything." Wedgwood. Hence play, spending time idly.

Dampned, condemned, doomed, K. 317, 887. Lat. *damnare*, to cause to suffer loss.

Dar (2d sing. pres. *darst*; pr. *dorste, durste*), to dare, K. 293, 282, P. 454. A.S. *dyrran*, 2d pres. *dearst*, pr. *dorste*.

Darreyne. See **Dereyne.**

Daun, Dan, lord, a title of respect, used as we use *sir*, K. 521. Lat. *dominus*.

Daunce, a dance, *the olde daunce*, the old game, P. 476.

Daunce, to dance, K. 1344. Original meaning to stamp.

Daunger, a dangerous situation, P. 402; jurisdiction, P. 663, see note; fine, K. 991. Lat. *damnum*, a fine.

Daungerous, arrogant, sparing through arrogance, P. 517.

Daunsynge, dancing, K. 1348.

Dawen, to dawn, 3d sing. *dawetb*, K. 818. A.S. *dagian*.

Dayerie, dairy, P. 597. O.E. *deye*, a dairymaid.

Dayeseye, a daisy, P. 332. The eye-of-day.

Dayeslight, daylight, K. 771. Light-of-day.

Debate, fight, K. 896. Fr. *débattre*, to contend. From the root *bat* (beat); now restricted to wordy battles.

Debonaire, gentle, K. 1424. Fr. *de-bon-air*.

Decree, a law writ, P. 640. Lat. *decretum*.

Dede, a deed, P. 742. A.S. *dæd*, a thing done.

Dede (pr. of *don*), did, K. 891.

Dede, Deed (e), dead, P. 145, 781, K. 147; death-like, K. 720.

Dedly, Deedly, death-like, deadly, K. 55, 224.

Deduyt, pleasure, K. 1319. O.Fr. *dedut*.

Deef, deaf, P. 446. "The meaning of the Gothic *daubs, daufs*, Ger. *taub*, Eng. *deaf*, seems founded in the notion of stopping an orifice." Wedgwood.

Deemeth. See **Deme.**

Deepe, Depe, deeply, K. 1782. Allied to *dip, dig*.

Deer, a deer, K. 1292. A.S. *deor*, a wild animal; Ger. *thier*.

Deere, dearly, K. 2242. Gaelic *daor*, bound, precious.

Deeth, death, P. 605. A.S. *death*, allied to *deaf*; cf. "a deaf nut."

Defye, renounce, K. 746. Fr. *défier*, Lat. *dis fidere*.

Degre (e), degree, rank, P. 40 (see note), P. 744; position, condition, K. 988; steps, seats rising one above another, K. 1032, 1721. Fr. *degré*, Lat. *gradus*; cf. *degrade*.

Del, part, portion, deal, K. 967, 1233; *never a del*, none at all; *som del*, somewhat. A.S. *dael*, Ger. *theil*; cf. "a good deal," in which *good* has its original force of *great*.

Delen, to share, to divide, to have dealings with, P. 247; see note. A.S. *daelan*.

Delite, Delyt, pleasure, luxury, P. 335, K. 821. Lat. *delectare*.

Delve (pr. *delf, dalf*, p.p. *dolven*), to dig, to toil, P. 536. A.S. *delfan*, to dig, hence any hard labor.

Delyvere, active, P. 84. Fr. *delivre*, Lat. *liber*.

Deme, Deeme, 2d imperative *deemeth*, to judge, decide, K. 495, 1028. A.S. *deman*; cf. *doom, dooms-day*.

Departe, to separate, K. 276. Fr. *départir*; cf. *department*.

Departyng, separating, K. 1916. Lat. *dis partire*.

Depeynted, depicted, painted, K. 1169.

Dere, dear, K. 376. Gaelic *daor*, bound, held closely, hence precious.

Dere, to hurt, injure, K. 964. A.S. *derian*.

Dereyne, Darreyne, to decide by battle, to contest, K. 751, 778. A Norman term, *desrener*, from Low Lat. *derationare*; cf. *arraign*.

Dereyved, derived, K. 2180. Lat. *derivere,* to turn water from its main channel.

Derk(e), dark, K. 1137. A.S. *dearc.*

Derknesse, darkness, K. 593.

Derre (comp.), dearer, K. 590.

Deryve (3d sing. *deriveth*), is derived, proceeds, K. 2148 (Lat. *de* and *rivus,* a brook): (1) (transitively), to divert streams of water into side channels; (2) (intr.), to flow into side channels; hence, (3) to draw from, or aside.

Deserve, to earn by service, to earn, K. 374. Lat. *servire.*

Desir, Desyr, desire, K. 385. Lat. *desiderium,* a feeling of want of something.

Desiryng, desire, K. 1064.

Despitous, Dispitous, pitiless, severe, P. 516, K. 738. Lat. *dis pietas.*

Despleye, to display, unfold, K. 108. O.Fr. *desployer;* cf. *deploy,* Fr. *déployer.*

Despyt, malice, spite, K. 83. O.Fr. *despit,* Lat. *despicere.*

Destreine, Destreyne, to oppress, K. 597. Fr. *distraindre;* cf. *distress.*

Destraye, to destroy, K. 472. O.Fr. *destruire,* Lat. *destruere,* to scatter.

Deth (e), pestilence, P. 605, a corpse, K. 1150. Goth. *diwan,* to die; hence, (1) the act of dying; (2) that which causes death; (3) the result of death.

Dette, debt, P. 280. Lat. *debitum.*

Detteles, free from debt or obligation, P. 582.

Devise, Devyse, to speak of, to relate, P. 34, K. 136, 190; to order, direct, K. 558; to embellish (to contrive), K. 1043. O.Fr. *deviser,* to plan; Lat. *dividere.*

Devoir, duty, K. 1740. Fr. *devoir,* Lat. *debere.*

Devoutly, earnestly, devotedly, P. 482. Lat. *devotus,* held by a vow.

Devynynge, divination, K. 1668.

Devys, direction, advice, P. 816. Lat. *divisus.*

Devysyng, adjustment, arranging, K. 1638.

Dewe, due, what is due, K. 2186. Fr. *dû* from *devoir.*

Deye (n) (pr. *deide, deyde*), to die, K. 251. Goth. *diwan.*

Deyere, a dyer, P. 362. A.S. *deagan,* to die; cf. *dag, daggled.*

Deynte, dainty, excellent, P. 168. Welsh, *dant,* a tooth.

Deyntee, a dainty, a pleasant rarity, P. 346.

Deys, a dais, a raised platform at the end of the hall upon which persons of distinction were placed, P. 370, K. 1342. Fr. *dais;* cf. Ger. *tisch.*

Diete, food, manner of living — not restricted as now to food, P. 435.

Dight, dressed, arrayed, K. 183. A.S. *dihtan,* to set in order.

Digne, worthy, P. 141; proud, disdainful, P. 517; noble, K. 1358. Fr. *digne,* Lat. *dignus.* Primary meaning is *worthy;* then being applied to great or noble men, it came naturally to signify that which was peculiar in their bearing, — too often pride or haughtiness.

Diocese, the jurisdiction of a bishop, P. 664. Gr. διοικεῖν, to keep house, to manage.

Dischevele, with unbounded hair. P. 683. Fr. *décheveler.*

Disconfiture, Disconfytyng, defeat, discomfiture, K. 150, 1861.

Disconfort, discomfort, K. 1152. Lat. *dis con fortis.*

Disconforten, to sadden, K. 1846.

Discrecioun, discretion, K. 921. See note.

Discret, discreet, able to distinguish matters upon examination, P. 312. Fr. *discret,* Lat. *discernere,* to separate.

Disdayn, disdain. Fr. *dédain,* Lat. *dis dignari.*

Disheryt, disinherited, K. 2068. Lat. *haeres*, an heir.

Disjoynt, disadvantage, K. 2104. Lat. *disjunctus*.

Dispence, expense, profusion, P. 441, K. 1024. Fr. *dépense*, Lat. *dispensare*.

Dispitous, pitiless, P. 516. Lat. *dis pietas*.

Dispitously, pitilessly, sternly, K. 266.

Disport, gayety, sportiveness, P. 137; sport, diversion, P. 775. O.Fr. *desport*.

Disposicioun, arrangement with regard to others, K. 229; mental traits, K. 520. Lat. *disponere*, to arrange.

Distress, restraint, confinement, K. 595. Fr. *détresse*, Lat. *distringere*, to bind fast; cf. *distrain*. This is the usual force of the term in law.

Divinis, divines, doctors of divinity, K. 465. Lat. *divinus*, appertaining to the deity.

Divisioun, distinction, K. 922.

Do (n), **Doon** (pr. *dide*, *dede*, p.p. *do (n)*, *doon*, 3 pl. pres. *don*), to do, to perform, to do to, P. 78, 268, K. 141; to cause (aux.), P. 766, 768, K. 84, 697, 1047. A.S. *don*, Ger. *thun*.

Docked, cut short, P. 590. W. *toc*, that which is short or abrupt.

Doctour, a teacher, a learned person, a doctor of medicine, P. 411. Fr. *docteur*, Lat. *doctus*, learned. Literally a teacher, or one qualified to teach; restricted in common use to honorary titles and to those licensed to practise medicine.

Domb (e), dumb, P. 774. A.S. *dumb*, foolish, mute; Ger. *dumm*, stupid; cf. A.S. *dym*.

Dome, decision, doom, P. 323. A.S. *deman*, to judge; cf. *deem*.

Dominacioun, control, K. 1900. Lat. *dominus*.

Dong, dung, manure, P. 580. Originally denoting that which is wet, — allied to *dag*, *daggle*.

Dongeoun, the principal tower in a castle, — a dungeon or stronghold, K. 199. Lat. *dominus*; cf. Gael. *dun*, a fortress; also *donjon*.

Dormant, fixed, ready, P. 353. Fr. *dormir*, Lat. *dormire*, to sleep, — hence *dormant* = in the sleeping posture.

Dorste (pr. of *dar*), durst, P. 227. A.S. *durran*, pr. *dorste*.

Doseyn, a dozen, P. 578. Fr. *douzaine*, Lat. *duodecim*.

Double-wise, duplicate, similar, K. 480. *Wise* = manner.

Doute, doubt, fear, P. 487. *Out of doute* = without doubt, doubtless, K. 283, Lat. *dubitum*, from *duo*, two.

Douteles, doubtless, without doubt, K. 973, 1809.

Dowves, doves, K. 1104. A.S. *duva*, Ger. *taube*. Wedgwood suggests from its habit of ducking the head (*dufan*, to dive), but more probably formed in imitation of its note — as is so common in the case of animals — which the Ger. *taube* exactly represents.

Dragges, drugs, P. 426. O.Fr. *dragée*, spices; A.S. *dryge*, any thing dried or aromatic.

Draughte, what is drawn, what is drunk at once, a swallow, P. 135, 382. A.S. *droht*, from *dragan*, to draw.

Drawe (imp. draweth), to draw, P. 835, K. 1689; to bear burdens, K. 558. A.S. *dragan*; cf. *drag*, *dray*; Lat. *trahere*.

Drede, one who causes dread, P. 1140.

Drede (n), to fear, P. 660; to doubt, K. 735; (actively) to inspire dread. A.S. *draedan*.

Dredful, full of dread, stealthy, K. 621; used actively.

Drenchyng, drowning, K. 1598. A.S. *drencan*, causative of *drincan*, to drink.

Dresse, to put in order, arrange, P. 106, K. 1736. "And the

Lord God took the man and put him into the garden of Eden to dress it," Gen. ii. 15. Fr. *dresser*, Lat. *dirigere*.

Dreye, dry, K. 2166. A.S. *drig*.

Dronke (n) (p.p. of *drinke*), drunk, P. 135, K. 403; (pret. pl.) drank, P. 820. A.S. *drincan*, *dranc*, *druncen*.

Drope, a drop, P. 131. A.S. *dropa*; cf. *drip*, *dribble*, *droop*.

Drought, drought, P. 2, 595. A.S. *drugath*, from *drygan*, to dry up.

Drowpede, drooped, P. 107. A.S. *dropian*, to drop.

Drugge, to drudge, to drag, K. 558.

Duchesse, feminine of duke, K. 65. Fr. *duchesse*.

Dueté, reverence, K. 2202; cf. Fr. *devoir*.

Duk, a duke, leader, king, K. 2. Lat. *dux*, from *ducere*, to lead; now denotes the highest order of nobility.

Dure, endure, remain, K. 378, 1912. Lat. *durare*, from *durus*, hard, therefore lasting.

Dusken, to grow dark, to become shaded, K. 1948.

Dwelle (pr. and p.p. *dweld*), to tarry, to remain, K. 115, 370, 1496; cf. A.S. *dwelian*, from the root *dol*, dull (*immobile*); so also *dwelling* = delay.

Dyamauntz, diamonds, K. 1289. See **Adamauntz**.

Dyapred, wrought in flourishes, ornamented, K. 1300; see note. O.Fr. *diaspré*, Lat. *jaspis*, a jasper.

Dyched, surmounted by a dike or rampart, K. 1030.

Dyke, to ditch, to throw up a dike, P. 536; see note. A.S. *dician*; cf. Gr. *τεῖχος*.

Dym, indistinct; used with reference to sight and hearing, K. 1575; see note. A.S. *dim*; cf. Icel. *dumba*, darkness.

Dys, dice, K. 380.

Dyvynistre, a diviner, K. 1953.

Dyvynyng, predicting, K. 1657. Lat. *divinatio*.

E.

Ecclesiaste, an ecclesiastic, P. 708. Gr. *ἐκκλησία*, an assembly of citizens called out by the crier, — used to denote the church as being composed of the called — the elect.

Ech (e), each, P. 39, 369. A.S. *aelc*, *ylc*. Formed from the weak demonstrative, as O.E. *thilke*, from the strong, *whilk* (which), from the interrogative, and *swilc* (such), from the relative, by adding the suffix *lic* (body).

Echon, Echoon, each one, P. 820.

Eek, also, besides, eke, P. 5, 41, K. 314. A.S. *eac*, *eacan*, to add, Ger. *auch*.

Eelde, Eld, age, eld, K. 1589, 1590. A.S. *eald*, *yld*.

Eeres, Eres, ears, P. 556, K. 664. A.S. *eare*, allied to the verb *to hear*.

Eese, Ese, pleasure, ease, P. 768. Fr. *aise*, Lat. *otium*, leisure.

Eet, Et, ate, K. 1190. A.S. *etan*, pr. *aet*, p.p. *eten*; Lat. *ed-ere*; cf. *oat*.

Effect, result, K. 1624; *in effecte*, in fact, in substance, P. 319.

Eft, again, afterwards, *nought eft*, not again, K. 811. A.S. *aeft*.

Egle, an eagle, K. 1320. Fr. *aigle*, Lat. *aquila*.

Elles, else, otherwise, P. 375, 735. A.S. *elles*, Lat. *alius*. *El* in A.S. means foreign; e.g. *el-land*, foreign land.

Embrowded, embroidered, P. 89. A.S. *bredan*, to braid. Originally denoting a rapid movement, as of the hands in braiding.

Emforth, to the extent of, according to, K. 1377. Literally *even-forth*, — *em* in composition signifying *equal*, as *em-cristen*, a fellow-christian.

Empoisonyng, poisoning, K. 1602. Lat. *potio*; cf. Ger. *gift*.

Emprise, enterprise, undertaking, K. 1682. Fr. *entre-prise*.

Encens, incense, K. 1571. Lat. *incendere*, to burn.

Encombred, troubled, P. 508; tired (by a burden), K. 860. Fr. *encombrer*, Ger. *kummer*, trouble.

Encrece, to increase, K. 457. Lat. *crescere*.

Encres, increase, K. 1826.

Ende, extremity, P. 15; portion, what pertains to one, K. 986; conclusion, arrangement, K. 1007. A.S. *ende*, a part.

Endelong, endwise, lengthwise, K. 1133.

Endite, to narrate, relate, P. 95; K. 522. Fr. *enditer*, Lat. *indicere*; cf. *indict*.

Endure, to remain, K. 327. See Dure.

Enfecte, infected, rendered void by bribery, or collusion, P. 320.

Engelond, England, P. 580. Literally *Angel-land*, — the land of the Angles.

Engendred, engendered, produced, P. 5. Lat. *in-gen-erare*; cf. *kin*.

Enhaunse, to elevate, K. 576. O.Fr. *enhauncer*, Lat. *alte*.

Enhorte, to enhearten, encourage, K. 1993; cf. *dishearten*.

Enoynt, anointed, K. 2103.

Ensample, example, P. 496. Lat. *exemplum*. *Sample* retains the old form.

Enspired, breathed into, inspired, P. 6. Lat. *inspirare*.

Entente, intent, purpose, K. 142.

Entuned, intoned, P. 123. Lat. *tonus*; cf. *tune*, *tone*.

Envye, envy, K. 49. Lat. *invidia*.

Envyned, furnished with wine, P. 342. *Vine* is from the Fr. *vigne*; *wine* is A.S. *win*.

Eny, any. A.S. *aenig*, — the adjective form of one.

Er, before, ere, K. 182. A.S. *aer*.

Erchedeknes, (gen.) archdeacon's, P. 658.

Ere, to plough, K. 28. A.S. *earian*; cf. Lat. *arare*.

Erles, earls, K. 1324. A.S. *eorl*, man, noble; originally a title of honor, afterwards denoting an office, and now again a title of nobility.

Erly, **Erely**, early, P. 33, 809, K. 163. A.S. *aerlice*.

Erst, first, before, P. 776. *Erst than*, sooner than, before, K. 708. Supl. of A.S. *aer*.

Erthe, earth, K. 388. A.S. *eorthe*, *eard*, as though from *erian*, to till. Ger. *erde*.

Eschaunge, exchange, P. 278. O.Fr. *eschange*.

Esen (p.p. *esed*), to entertain, put at ease, P. 29, K. 1336.

Esily, easily, P. 469. Fr. *aisé*; cf. A.S. *eathe*, easily.

Espye, to see, to spy out, K. 254; cf. Ger. *spähen*. A.S. *spyrian*, to track (cf. *spur*), to seek out. O.E. *speer*, to ask, is undoubtedly allied to *spy*, although *espy* is immediately from the Fr.

Est, east. Literally the *icy region*, according to Wedgwood.

Estat, condition, state, P. 522; *great estate*, high condition, P. 203. *State* and its derivatives are abbreviated forms.

Estatlich, stately, P. 140, 281. O.Fr. *estat*.

Estres, the interior parts of a building, K. 1113. Fr. *estre*, state, plan.

Estward, towards the east, on the east side, K. 1045, 1727.

Esy, easy, easy to deal with, P. 223; moderate, P. 441.

Eterne, eternal, determined, K. 251. Lat. *aevum*.

Evele, badly, evilly, K. 269; *ful evele*, very badly. Goth. *ubils*, Ger. *übel*.

Evene, medium; *evene lengthe*, medium height, P. 83; (adv.) in a self-possessed manner, evenly, K. 665. A.S. *aefen*.

Evensong, vespers, evening service. P. 830.

Evere, ever, at any time, P. 732. A.S. *aefer*, from *a*, always.

Everemo, for ever, evermore, K. 174.

Everich, **Everyche**, **Every**, every, P. 2, 241; each of them, P. 371; *everych a* (*on*), each one, every one, P. 31, 783, 747; literally, *ever-each-one*.

Everydel, **Everidel**, every part, completely, P. 368. A.S. *dael*, part.

Ewe, a yew-tree, K. 2065.

Exequies, funeral rites, K. 185. Lat. *exequiae*.

Exiled, exiled, K. 386. Lat. *ex* and *solum*, away from one's native land.

Expert, skilled, experienced, P. 577. Lat. *expertus*.

Eyhe (n), **Eyen**, **Eyghen**, **ye**, the eye, eyes, P. 10, 152, 201, K. 38. A.S. *eage*, pl. *eagen*, Ger. *auge*, Lat. *oc-ulus*, allied to edge; cf. Lat. *acies*.

Eyle, to ail, K. 228. A.S. *eglian*.

Eyr, air, K. 388. Fr. *air*, Lat. *aer*, perhaps from *aether*.

F.

Faculte, dignity, ability, K. 244. Lat. *facultas*, ability to do; hence also the character or bearing of an able man.

Fader (gen. sing. *fader*, *fadres*), father, P. 100, 781. A.S. *faeder*. Allied to *feed*.

Fadme, fathoms, K. 2058. A.S. *faethm*, an embrace, a fathom; literally, the space measured by the extended arms.

Fain, **Fayn**, glad, K. 1579, gladly, P. 766. A.S. *faegn*.

Fair, comp. *fairere*, upright, good, P. 754. A.S. *faeger*.

Faire, fairly, well, P. 94, 124, 278; openly, K. 126.

Fairnesse, uprightness, P. 519; beauty, K. 240.

Faldyng, coarse woollen cloth, P. 391; cf. *felt*.

Falle (pr. *fil* (*l*), p.p. *falle*), to happen, P. 324, K. 810; befall, P. 585, to fall, P. 131, 845, K. 1808. A.S. *feallan*, pr. *feol*; Ger. *fallen*.

Falwe, pale, yellow, sallow, K. 506. A.S. *fealwe*, yellow, Ger. *falb*; cf. fallow.

Famulier, familiar, intimate, P. 215. Fr. *familier*, Lat. *famulus*, a servant; *familia*, a retinue of servants.

Fare, affair, K. 951. A.S. *faer*; literally a journey, from *faran*, to go; cf. *proceeding*, and Ger. *ver-fahren*.

Fare (n) (pres. pl. *faren*, p.p. *fare* (*n*), to fare, to go, K. 403, 537, 1578. A.S. *faran*, Ger. *fahren*; cf. *welfare*, *farewell*.

Farsed, stuffed, P. 233. Fr. *farcir*, Lat. *farcire*; cf. *forced meat*.

Farwel, farewell, K. 392, 1496. A.S. *faran*, an imperative.

Faste, used for emphasis, *faste by*, close by, near, P. 719; see note, K. 618.

Fayn. See **Fain**.

Feble, unstrung, weak, K. 511. O.Fr. *feble*, Fr. *faible*.

Fee, money, reward, P. 317; see note, K. 945. A.S. *feoh*, cattle, Ger. *vieh*; cf. Lat. *pecunia*, from *pecus*. *Fee symple*, full possession, P. 319; see note. The development of meanings may have been as follows: (1) cattle; (2) property (*proprium*); hence, (3) possession, or the right of possession; cf. also *peculium*, *peculatio*.

Feeld, **Feld**, field, country, (opposed to *town*), K. 28, 664. In heraldry, the surface of a shield upon which armorial designs were blazoned; that part of a banner upon which the peculiar device is wrought, K. 119. A.S. *feld*.

Feere, fear, K. 1486. Allied to A.S. *faran*; cf. Ger. *gefahr*, O.E. *ferly*.

Feith, faith, P. 62. Fr. *foi*, Lat. *fides*.

Fel, **Felle**, cruel, fell, fierce, K. 701, 1772. A.S. *fell*.

Felawe, companion, 395, 648.

From *fé*, money, goods, and *lag*, order, society, community; cf. A.S. *geferraeden*, O.E. *feolawredden*.

Felawschipe, fellowship, P. 26, 32.

Feld. See **Feeld.**

Felicite, happiness, P. 337. Lat. *felix*.

Felle (p.p. *feld*), to cut down, to fell timber, K. 844, 2066. A.S. *fellan*, causative of *feallan*, to fall; Ger. *fällen*.

Felle, fierce, K. 701. See **Fel.**

Felonye, high crime; literally a crime punishable with forfeiture of goods (*fee*), K. 1138.

Femynye, the Amazons, K. 8. Lat. *femina*, A.S. *faemne*.

Fer (comp. *ferre*, *fer*, supl. *ferreste*), far, P. 388, 491 (comp.) further, more, K. 992. A.S. *fer as*, as soon as, K. 790.

Ferde (pl. *ferden*), proceeded, acted, K. 514, 789. A.S. *feran*, to go.

Fere, fear, K. 475. A.S. *faer*.

Ferforthly, according to, K. 102; literally, *far-forth-like*.

Fermacye, a medicine, K. 1855.

Ferne, distant, P. 14. O.E. *ferren*, A.S. *fearn*, from *fer*, far; Ger. *fern*.

Ferre, **Fer**, further, more, P. 48, K. 1202.

Ferreste, furthest, P. 494.

Fers, fierce, K. 740. Lat. *ferox*, *ferus*, a wild beast.

Ferthing, a fourth part, a small portion, P. 134, 255. Literally, a *fourth-ing*; cf. fir-kin.

Fest (e), a feast, a festival, K. 25, 1625. Fr. *fête*, Lat. *festum*.

Feste, to feast, K. 1335.

Festne, to fasten, P. 195. To make *fast*; cf. Ger. *fassen*.

Fet (pr. of *fecche*, brought, fetched), P. 819, K. 1669. A.S. *fetian*, pr. *fette*.

Fether, a feather, P. 107. A.S. *fether*, Ger. *feder*, allied to Gr. πτερόν, akin to *fly*.

Fettres, fetters, K. 421. From *foot*; cf. Gr. πέδη.

Fetys, elegant, neat, P. 157. Fr. *fait*, Lat. *factus*; cf. Eng. *feat*, a noun.

Fetysly, properly, neatly, P. 124.

Fey, faith, K. 258. Fr. *foi*, Lat. *fides*.

Feyne (pr. p.p. *feynede*), to feign, to pretend, P. 705, 786. Lat. *fingere*.

Fiers, fierce, K. 1087. Lat. *ferox*.

Figure, a conception represented in material form; a method of speech thus representing a conception, P. 499. In astrology a representation or chart showing the position of the planets at one's birth, K. 1177. Lat. *fingere*, to give form to.

Fil, **Fille** (pl. *fillen*, pr. of *falle*), fell.

Fir, **Fyr**, fire, K. 644, 2093. A.S. *fyr*, Ger. *feuer*, Gr. πῦρ.

Fithel, a fiddle, P. 296; cf. Ger. *fitscheln*, to move to and fro.

Fleete, **Flete**, to float, swim, K. 1539. A.S. *fleotan*; cf. *fleet*, *float*.

Fleissche, **Fleissh**, meat, flesh, P. 147, 344. A.S. *flaesc*, Ger. *fleisch*.

Flen, to flee, to escape, K. 312. A.S. *fleon*.

Fletyng, swimming, floating, K. 1098.

Flikeryng, fluttering, K. 1104. A.S. *flicceriau*.

Flok, a flock, P. 824. A.S. *floc*. Perhaps by metathesis for *folc*.

Floren, a florin, K. 1230. A coin so named from the city Florence; cf. *bezant* from Byzantium.

Flotery, slovenly, fluttered, K. 2025; cf. Ger. *flugende haare*, dishevelled hair.

Flour, a flower, P. 4, 90, K. 124. Fr. *fleur*, Lat. *flos*.

Floytynge, playing on a flute, whistling, P. 91. Lat. *flatus*.

Folde: (1) an enclosure; (2) that which is enclosed, P. 512. A.S. *fealdan*, to fold up, to wrap.

Folk, people, P. 25. A.S. *folc*, Ger. *volk*, Lat. *vulgus*; cf. *flock*.

Folwe (pr. p.p. *folwede*), to follow, P. 523, K. 1824. A.S. *folgian*, Ger. *folgen*.

Folwynge, following, K. 1509.

Folye, folly, K. 940. Fr. *folie*. Allied to *fail*.

Fome, foam, K. 801. A.S. *faem*, *fam*; cf. Ger. *flaum*, what will *float*; cf. *fowl*, from *fly*.

Fo (o), a foe, an enemy, P. 63, K. 732. A.S. *fiogan*, *fian*, to hate; cf. *fiend* = one hated.

For, as regards, as to, P. 142, 387; because, because of, P. 264, 443, K. 562, 930; *for al*, notwithstanding, K. 1162; *for al the world*, in spite of, K. 514; *for eny thinge*, by all means, P. 276, for fear of. The original meaning of *for* is *in front of* (*before*, *fore*, Lat. *pro*), hence the ideas of (1) opposition; (2) protection; (3) comparison; (4) attention. Also intensive and negative prefix. Ger. *ver*.

Forbere, to forbear, K. 27. A.S. *forberan*. *For* = negative prefix, Ger. *ver*; cf. *forgive*, *forget*.

For blak, very black, K. 1286.

Fordo (p.p. *fordo*), to ruin, to undo, K. 702. A.S. *fordon*, Ger. *verthun*.

Forest, unsettled country, forest, K. 1117. O.Fr. *forest*, Ger. *forst*, Lat. *foris*, out of doors, denoting the country without the enclosure of towns.

Forgete (p.p. *forgetin*), to forget, K. 2196. A.S. *forgitan*, Ger. *vergessen*.

Forgive, to forgive, P. 743. A.S. *forgifan*, Ger. *vergeben*; cf. Low. Lat. *per-donare*, Fr. *pardonner*.

Forheed, forehead, P. 154. A.S. *fore-heafod*.

Forme, form, proper form, *in forme*, properly, formally, P. 305.

Forneys, a furnace, P. 202. Lat. *fornax*.

For old, very old, K. 1284; cf. Ger. *veralten*.

Forpyned, wasted away, P. 205. A.S. *pinan*, to pine, from *pin* pain. *For* is here intensive. *Pain* is from Fr. *peine*, Lat. *poena*; though A.S. *pinan* is no doubt allied.

Fors, force, K. 1865. Lat. *fortis*.

Forster, a forester, P. 117.

Forth, henceforth; with verbs of motion, on; K. 804.

Forther, comp. of *fore*, further, P. 36, 835. A.S. *furthra*.

Forthermoor, further on, furthermore, K. 1211; cf. *fortherly*, forwards.

Forthren, to aid, to further, K. 279. A.S. *fyrthrian*, Ger. *fördern*.

Forth telle, to tell on, to continue a story, K. 478.

Forthi, for this, therefore, K. 983. *Thi* is instrumental of *that*; cf. O.E. *for-why*.

Fortunen, to make fortunate, to determine one's fortune, P. 417. Lat. *fors*.

Forward, a promise, an agreement, P. 33, 829, K. 351, 1761. A.S. *foreword*, a word given beforehand.

Fother, a wagon load, P. 530; a large mass or sum, K. 1050. A.S. *fother*, Ger. *fuder*.

Foughten (pr. and p.p.) fought, K. 841, P. 62. A.S. *feohtan*, *feaht*, *fohten*.

Foul, P. 501. A.S. *ful*, Goth. *fuls*, Ger. *faul*; cf. *filth*. The primitive meaning seems to have been *putrid*.

Founden, p.p. found, K. 754.

Foundre, to fall down, K. 1829. O.Fr. *fondrer*, to sink.

Fourtenight, a fortnight, K. 71. Fourteen-nights.

Fowel (pl. *fowles*), a bird, a *fowl*, P. 9, 190. A.S. *fugol* (*flugol*, from *fleogan*, to fly), Ger. *vogel*, Fr. *volaille*.

Foyne (n), to make a stroke with a sword or spear, K. 796, 1692. O.Fr. *foigner*.

Frankelyn, a free-holder, country gentleman, P. 216. Properly the son of a *vilein* who has become rich and purchased his freedom. *Frank* = free.

Fre, free, P. 852. A.S. *freoh*, Goth. *frija*; cf. Goth. *frijon*, to love, Ger. *frei*.

Fredom, liberality, freedom, P. 46. A.S. *dom* = condition, Ger *thum*.

Freknes, freckles, K. 1311; cf. Ger. *fleck*, a spot.

Frend, Freend, a friend, P. 299, 670, K. 610. A.S. *freond*, from *freon*; Ger. *freund*, Goth. *frijon*, to love. *Free* is allied.

Frere, a friar, P. 208. Fr. *frère*, Lat. *frater*.

Fresshe, Freissh, Freisch, fresh, P. 90; see note; freshly, newly, K. 190. A.S. *fersc*; cf. *brisk*, *frisk*, Ger. *frisch*, Fr. *frais*.

Frete (n) (p.p. *freten*), to devour, to eat up, K. 1169. A.S. *fretan*, Eng. *fret*, Ger. *fressen*.

Fro, from, P. 324, K. 218. A.S. *fra*; cf. "to and fro," *forward*.

Frothen, to froth, foam, K. 801. A.S. *freothan*, to rub, — effect for cause.

Fruyt, advantage, enjoyment, fruit, K. 424. Lat. *fructus*, from *frui*, to enjoy.

Ful, fully, completely, very, P. 22, 47, 136. From *fill*.

Fulfille, p.p. *fulfild*, to fill full, to gratify, to satiate, K. 82, 460. A.S. *ful-fyllan*.

Funeral, burial, funeral service, K. 2006. Lat. *funeralia*, rites appertaining to the burial of the dead.

Fustyan, a coarse cloth, P. 75. So called from *Fostat* or *Fossat* (Cairo), the place of its manufacture; now used to denote pretentious speech; cf. *bombast*, from *bombazine*, cotton cloth.

Fyfe, five, P. 460. A.S. *fif*, Ger. *fünf*, Lat. *pente*, Gr. πέντε.

Fyled, cut, filed, K. 1294.

Fynde, to invent, P. 736, to provide, K. 1555. A.S. *findan*, Ger. *finden*.

Fynger (pl. *fingres*), a finger, P. 129. A.S. *finger*, from *fangan*, to seize; cf. *fang*.

Fyr, a funeral fire, a pyre, K. 2056; fire, K. 2084.

Fyr-reed, red as fire, P. 624.

G.

Gader (p.p. *gadrede*), to gather, P. 824. A.S. *gaderian*.

Gaf (pr. of *give*), gave, P. 227.

Galyngale, sweet cyperus, P. 381.

Game, sport, pleasure, K. 948, 1250. A.S. *game*; cf. *gamester*.

Gamede (impersonal), pleased, P. 534. A.S. *gamenian*, to sport. The noun retains its original signification, while the verb denotes *play* in the sense of *gambling*.

Gan (v. aux.), did; *gan preye*, did pray, prayed, P. 301; *gan espye*, did espy, K. 254; *gan knytte*, knitted, K. 270; began, K. 682. See **Bigan**.

Gappe, an opening, a gap, K. 781. A.S. *geapan*, to gape, to open. An opening in a range of mountains, or in a fence, is colloquially called a *gap*.

Gapyng, gaping, with the mouth wide open, K. 1150.

Gardeyn, a garden, an enclosed place, a yard, K. 193. A.S. *geard*; see note, P. 149; cf. *yard*.

Garleek, garlic, P. 634. A.S. *gar*, a spear, *leac*, a plant; cf. *gar*-pike, hem-*lock*.

Gastly, terrible, K. 1126; cf. *aghast*. Goth. *geisan*, to terrify, *gaze*. So also *gaste*, to terrify.

Gat (pr. of *get*), obtained, gat, P. 703. A.S. *gitan*, pr. *geat*.

Gate, a gate, a passage-way, K. 557. A.S. *geat*, probably from *geotan*, to pour out; cf. *Hell-gate*.

Gat-tothed, having teeth wide apart, P. 468.

Gauded, ornamented, fitted with *gaudes* or large beads, P. 159, see note; cf. *gaudy*, Lat. *gaudium*.

Gaude-greene, light green, K. 1221.

Gaudes, large beads on a rosary indicating a *pater noster*, P. 159.

Gay, fast, active, P. 74; cf. Ger. *jähe*, hasty; ornamented, P. 111. Fr. *gai*.

Gayler, jailer, gaoler, K. 206. Irish *gabha'il*, to take prisoner.

Gayne (n), to avail, K. 318. A.S. *gegn*; cf. *gynan*, to gain. From the idea of opposition comes the idea of juxtaposition, and hence the idea of addition. So also *with*.

Geere, Ger (e), articles for use, — particularly clothing and weapons, P. 352, 365, K. 158, 1322; external appearance, demeanor, K. 514. A.S. *gearwa*, clothing, preparation, from *gearwian*, to make ready; cf. E.E. *yare*, ready.

Gentil, noble, well-bred, P. 72, 567, 669, K. 1681; affable, liberal, P. 647. Lat. *gentilis*, from *gens*. The following may have been the order of development: (1) high-born; (2) with the manners of those high-born, genteel; (3) with the mental qualities of the high-born, gentle; (4) by analogy applied to things.

Gentilnesse, nobility; hence also the mental traits which should distinguish the well-bred, gentleness, gentility, K. 62.

Ger (e). See **Geere**.

Gerdel, a girdle, P. 358. Ger. *gürtel*, Goth. *gairda*, allied to *yard*, an inclosure.

Gerful, changeful, K. 680. Lat. *gyrare*.

Gerland, a garland, K. 196. Primitive meaning = an ornament; allied to *gallant*; Fr. *guirlunde*.

Gerner, a garner, granary, P. 598. Fr. *grenier*, Lat *granarium*.

Gery, changeable, K. 678. Fr. *girer*, Lat. *gyrare*.

Gesse, to think, suppose, P. 82, 118. A frequentative from O.N. *geta*, to get.

Get, fashion, P. 682. O.Fr. *get*, contrivance. We use *get-up* in this sense.

Gete (n) (pr. *gat*, p.p. *geten*), to get, acquire, P. 291; to keep possession of (cf. Lat. *obtinere*), K. 1897. A.S. *gitan*, *geat*, *geten*.

Giggyng, making ready, moving quickly, K. 1646.

Gile, guile, deceit, K. 1738. A.S. *wile*, Eng. *wiles*, *wily*. Where the same word is spelled with *w* and *gu* it indicates a Teutonic word which has come to us through both the A.S. and the Fr.

Gilteles, free from blame, guiltless, K. 454.

Gipoun, a short frock or cassock, P. 75. Fr. *gipon*; cf. *jumper*, a jacket.

Gipser, a purse, P. 357. Fr. *gibbecière*, a pouch, *gibbe*, a bunch.

Gird, p.p. girded, P. 329.

Girt, pierced; *thurg-girt*, pierced through, K. 152. From the notion of striking implied in A.S. *gyrd*, a rod.

Gladen, to cheer, to make glad, K. 1917. Allied to *glitter*, "And oil to make his *face to shine*," Ps. civ. 15.

Gladere, one who makes glad, K. 1365.

Glaryng, staring, P. 684: (1) shining; (2) evident; (3) large, easily seen. Allied to Lat. *clarus*, *gloria*, Eng. *glare*.

Glas, gray amber or ambergris, P. 152; any thing made of glass, a glass case, P. 700. A.S. *glæs*. From the root *glare*, *glow*; cf. Ger. *gleissen*, to shine.

Gleede, a burning coal, K. 1139. A.S. *gled*, from *glowan*, to glow; Ger. *glühen*.

Glowen (p. *glowede*), to glow, shine, K. 1274.

Go (n), **Goon** (pres. sing. *goth*, pl. *gon*, *goon*, p.p. *go* (*n*), *goon*), to walk, to go, K. 598, P. 771, K. 663, 2164, P. 377, 450, K. 1394. A.S. *gan* (*gangan*), p.p. *gangen*.

Gobet, a small piece, P. 696. O.Fr. *gob*, a morsel. Still in colloquial use.

Godhede, divinity, godhead, K. 1528; cf. man-*hood*.

Golyardeys, a buffoon, a glutton, P. 560.

Gonne, pl. of *gan* (q.v.), began, K. 800; did (v. aux.), K. 1021.

Good, goods, property, P. 581. A.S. *god* (s. & pl.); Lat. *bona*, Gr. *ἀγαθά*, are all used similarly.

Good (e), good, P. 850. A.S. *god*, Goth. *goths*, Gr. *ἀγαθός*, Ger. *gut*. The resemblance between *good* and *God* is probably only accidental.

Goost, a ghost, spirit, P. 206; see note. A.S. *gast*; cf. *gaze*, to terrify; Ger. *geist*, a spirit.

Goot, a goat, P. 688. A.S. *gat*.

Gooth, goeth, goes, K. 213.

Gospel, the gospel, P. 481. A.S. *god-spell*, good tidings; cf. Gr. *εὐαγγέλιον*.

Goune, Gowne, a gown, P. 93, 391. W. *gwn*; cf. Nor. Fr. *goune*, It. *gonna*.

Governaunce, management, control. P. 281, K. 455.

Governynge, control, P. 599. See note.

Grace, favor, P. 88, K. 262; gift, P. 573. Lat. *gratia*, that given without return; cf. *gratis*.

Graunte, a grant, concession, favor, K. 448.

Graunte, to grant, to promise, P. 786, K. 762. Fr. *granter*, *creanter*. The two meanings have different origin.

Grauntyng, permission, K. 1581.

Gree, a prize, K. 1875. Fr. *gré*, Lat. *gratum*.

Greece, grease, P. 135. Fr. *graisse*, Lat. *crassus*.

Greene, Grene, green, P. 103. A.S. *grene*, from *growan*, to grow; hence the color of growing plants; metaphorically applied to persons to denote immaturity; cf. Lat. *viridis*, from *virere*.

Grene, growth, prosperity, K. 654.

Gret, Greet (def. and pl. *grete*, *grette*, comp. *grettere*; supl. *gretteste*), great, superior, P. 84, 137; (comp.) P. 197, (supl.) P. 120. A.S. *great*; cf. Ger. *gross*.

Greve, a grove, pl. branches, K. 637, 649. A.S. *graef*, from *grafan*, to cut. So *grove* is used in scripture for a graven image, a statute; cf. *grave*, *grub*.

Greve, to grieve, K. 59. Lat. *gravare*, to oppress.

Greye, gray, P. 152. A.S *graeg*, Ger. *grau*; cf. Gr. *γραῖα*, an old woman. "The original meaning is probably parti-colored," Wedgwood.

Greyn, grain, crops of grain, P. 596. Lat. *granum*.

Griffoun, a griffin, — a mythological animal, a lion with an eagle's head, wings, and talons, K. 1275.

Grisly, dreadful, K. 505. A.S. *grislic*, from *grisan*, to dread.

Grope, to try, test, P. 644. A.S. *grapian*, to feel with the hand. Ger. *greifen*; cf. *grab*, *grabble*, *garble*, *grip*, *gripe*, *grapple*, *grasp*, &c.

Groynyng, stabbing, K. 1602. See note.

Grucche, to murmur, grudge. K. 2187. Fr. *groucher*, to rumble.

Gruf, flat on the ground, K. 91. See note; cf. *grovel*.

Grym, Grim, fierce, terrible, *grim*, K. 1184. A.S. *grim*, from *grimman*, to rage; cf. *grum*.

Grys, fur of the Siberian squirrel, P. 194. Fr. *gris*, gray.

Gulde, the marigold, K. 1071. Mary's flower.

Gulty, guilty, P. 660. A.S. *gylt*, crime, — that which must be atoned for, from *gyldan*, to pay, —crimes being usually punished by fine; hence *guilt* would signify: (1) the money paid as a fine (cf. Ger. *gelt*); (2) the crime thus atoned for; (3) an exposure to legal penalty.

Gurles, young people of either sex, P. 664. See note.

Gyde, a guide, P. 804. A.S. and Goth. *witan*, to watch over; Ger. *weisen*.

Gye, to guide, turn, K. 1092. Fr. *guider*, — the same word as *guide*; cf. *guy*-rope. See *supra*.

Gylt, guilt, K. 907. See **Gulty**.

Gyngelen, to jingle, P. 170; cf. Ger. *klingeln*.

Gynne, to begin, K. 2160.

Gyse, fashion, manner, *guise*, custom, K. 135, 350. Fr. *guise*, Eng. *wise*, Ger. *weise*.

H.

Haberdasher, a dealer in miscellaneous articles, P. 361. See note.

Habergeoun, Habergoun, a small coat of mail, P. 76, K. 1261. A.S. *heals*, neck, *beorge*, protection; Ger. *halsberg*.

Habyt, physical temperament, habit of body; also customary appearance, dress, K. 520. Fr. *habit*, Lat. *habitus*.

Hadde, Hade, had, P. 554. Syncopated form of *haved*.

Hakke, to cut up, to cut with many strokes, K. 2007. A.S. *hiccan*; cf. *hatchet*; Fr. *hacher*, to mince; Eng. *hash*.

Halfe (adv.), half, P. 8. A.S. *healfe*, Ger. *halb*. See note.

Halwes, shrines, saints, P. 14. A.S. *halig*, holy, Eng. *hallow*. So All-hallow-eve = All-saints-eve.

Hamer, a hammer, K. 1650. A.S. *hamor*.

Han, to have, P. 378. A syncopated form of *haven* (inf.).

Happe, to happen, P. 585. *Hap*, luck; cf. *happy*, *mishap*, *perhaps*.

Harde, firm, strong, K. 1277. A.S. *heard*, Ger. *hart*, Goth. *hardus*, Gr. κάρτος: (1) what is firm or strong; (2) what may be relied on; (cf. *hardy*).

Hardily, certainly, P. 156.

Hardy, bold, daring, P. 405, K. 853; literally, strong. See **Harde**. Fr. *hardi*, A.S. *heard*, bold.

Hardynesse, boldness, K. 1090. The idea of rashness is now associated with this word, as *foolhardiness*, *hardihood*.

Haried, hurried, taken prisoner, K. 1868. A.S. *herian*, Fr. *harier*. The origin may be Fr. *harer*, to set on a dog.

Harlot, a youth, P. 647; later denoting: (1) a person of low birth, or one engaged in menial service; (2) a person of bad conduct, especially a woman of bad character. It originally signified a young man. W. *herlod*, a youth; cf. Lat. *adulter* = *adult*.

Harlotries, youthful pranks, ribaldries, P. 561.

Harme, harm, evil, misfortune, calamity, K. 401, 1371. A.S. *hearm*, Ger. *harm*; allied to *gram*.

Harnays, Harneys, Herneys, armor, harness, K. 148, 755, 1282. Fr. *harnais*, Ger. *harnisch*. Probably allied to *iron*, although Wedgwood suggests a different derivation. It denotes: (1) iron armor worn by men; (2) the armor worn by horses; (3) the usual equipment of a horse; (4) that which serves the purpose of equipment.

Harneysed, equipped, hung by straps, P. 114.

Harpyng, harping, P. 266. A.S. *hearpe*, Ger. *harfe*. Named from the manner of playing it with a hook to pick the strings. So Gr. ἅρπη, a hook.

Harre, a hinge, P. 550. A.S. *heorra*.

Hauberk, a coat of mail, K. 1578. See **Habergeon**.

Hauke, a hawk, falcon, K. 1346. A.S. *hafoc*, from *hebban* (p.p. *hafen*), to lift; cf. *havoc*.

Haunt, skill, practice, P. 447. Fr. *hanter*, to haunt.

Hawthorn, hedge-thorn, hawthorn, K. 650. A.S. *haga-thorn*, Ger. *hagedorn*.

Hede, Heed, head, P. 198, 455, 551. A.S. *heafod*, from *hebban*, to raise up.

Heeld, held, P. 337. A.S. *healdan*, pr. *heold*, p.p. *healden*.

Heep, a large number, a large amount, P. 575. A.S. *heap*, a heap, legion, or company. Still so used in Southern States. Ger. *haufe*.

Heer, hair, P. 589, K. 191. A.S. *haer*, Ger. *haar*.

Heete, to promise, grant, K. 1540. A.S. *hatan*; cf. *hest*, *behest*.

Heeth, the open country, a heath, P. 6. A.S. *haeth*, Ger. *heide*, whence *heathen*, *hoyden* = rustic.

Heigh, Heih, high, great, K. 207, 940; *heigher hand*, upper hand, superior, P. 898. A.S. *heah*, Ger. *hoch*.

Hele, well-being, health, K. 413. A.S. *hael*, hale, whole; Ger. *heil*.

Hele, to heal, K. 1848. A.S. *haelan*, to heal, to make whole; Ger. *heilen*.

Helle, hell, the unseen world, the place of punishment, P. 658, K. 342. A.S. *helan*, to conceal: hence, literally, (1) the place where the body is concealed, — the grave; (2) the place where the spirit is concealed, — hades; (3) the place of future punishment. Ger. *hölle*.

Helmes, helmets, K. 1751. A.S. *helm*, from *helan*, to hide.

Helpen (pr. *halp*, p.p. *holpen*), to help, to cure, when followed by *of*, P. 18, 632. A S. *helpan*.

Hem, them, P. 11, 18. A.S. *him*.

Hemself (**Hemselven**), themselves, K. 396.

Heng (pr. of *honge*), hung, P. 160, 358. A.S. *hangan*, pr. *heng*.

Henne, hence, K. 1498. A.S. *hinan*.

Hente (n) (pr. *hente*, p.p. *hent*), to seize, get, P. 299, (pr.) P. 698, K. 442, (p.p.) K. 723. A.S. *hentan*; cf. to *hunt*.

Heraude, Herowd, a herald, K. 159. O.H.G. *haren*, to shout.

Herbergh, a harbor, an inn, P. 403, 765. A.S. *here-beorga*, a station where an army (*here*) encamps on its march; *beorgan*, to protect; Ger. *herbergen*; cf. *burgh*, *borough*.

Herd, haired, K. 1660.

Herde, a keeper of cattle, P. 603. A.S. *hyrde*, a keeper; cf. *shepherd*, *cow-herd*. Wedgwood ingeniously derives *herd* from *harer*, the cry made to set on a dog.

Herde (p.p. of *hear*), heard, P. 848.

Here, hair, P. 555, K. 530. A.S. *haer*, Ger. *haar*.

Here (gen. pl.) of them, their (*eorum*), P. 11, 366; *here aller*, of them all, P. 586.

Here (dat. sing.) to this, *here agayns*, against this, K. 2281; *her inne*, in this, K. 2215.

Here, to hear, K. 986. A.S. *hyran*, *heran*.

Herinne, in this (company), K. 2215. *Her* is dative.

Herkne, imperat. pl. *herkneth*, K. 1674, P. 788, K. 985. A.S. *heorcnian*, emphatic form of *hyran*.

Herneys. See **Harnays**.

Hert, a hart, a stag, K. 817, 831. A.S. *heort*, Ger. *hirsch*. The female is called a *hind*.

Herte, a heart, P. 150. A.S. *heorte*, Ger. *herz*, Lat. *cor*.

Herte-spon, the navel, K. 1748.

Hest, command, K. 1674. A.S. *hatan*.

Hethe (see **Heeth**), a heath, the open country, P. 606.

Hethenesse, heathen lands, P. 49.

Heve, to heave, lift, P. 550. A.S. *hebban*, pr. *hof*, p.p. *hafen*, Ger. *heben*.

Hew (e), color (hence also) complexion, P. 394, K. 180; (pl.) colors, K. 1230. A.S. *hiw*, form, color.

Hewe, to cut, *hew*, K. 564, 2067. A.S. *heawan*.

Hider, hither, P. 672. A.S. *hider*.

Hidous, hideous, K. 1120. O.Fr. *hidous*.

Hidously, dreadfully, hideously, K. 843.

Hight, promised, K. 1614. A.S.

hatan, to promise. This verb and the following are undoubtedly allied, although in A.S. the preterites were formed differently.

Highte, was called, is called, P. 616, 719, K. 333, 570. A.S. *heht*, pr. of *hatan*, to call, to be called, to name; Ger. *heissen*, Goth. *haitan*, pr. *haihait*.

Highte, *in highte*, aloud, on high, K. 926.

Hihe, high, K. 1605. A.S. *heah*, Ger. *hoch*, *höhe*.

Him, himself, K. 2192.

Himselve, Himselven, dat. and acc. of *himself*, P. 184, 528. See note.

Hipes, hips, P. 472. A.S. *hype*.

Hire (sing. fem.) her, P. 120. A.S. *hire* (gen. pl.) their, K. 25. A.S. *heora*.

Hit, it, P. 345, K. 604. A.S. *hit*, gen. *his*.

Holde (pr. *held*, p.p. *hold*, *holden*), to hold in esteem, P. 141, 182, K. 832, 1861, (p.p.) beholden, held, K. 449; cf. Ger. *behalten*, also Lat. *habere*.

Holly, wholly, P. 599.

Holpen, (see **Helpen**), helped, P. 18.

Holte, a grove, P. 6. A.S. *holt*, Ger. *holz*.

Holwe, hollow, gaunt, P. 289. A.S. *hol*, a hole; Ger. *hohl*.

Holy, devoted to sacred purposes, P. 17, 479, K. 1355. A.S. *halig*, Ger. *heilig*.

Home, Hoom, home, *hoom-coming* = return home, K. 26; *homward*, towards home, K. 1881. A.S. *ham*, Ger. *heim*.

Hond (s. and pl.), a hand, hands, P. 108, K. 1245. A.S. *hand*.

Honest, honorable, P. 246. Lat. *honestus*.

Honestly, honorably, suitably to one's station, K. 586.

Honge (n), (pr. *heng*), to hang, P. 676, K. 638.

Honte (r), a hunter, K. 780, 820. A S. *hunta*, from *hentan*, to seize.

Honte (n), to hunt, K. 782. A.S. *huntian*.

Honting, hunting, *on honting* = a-hunting, K. 829; cf. a-fishing. See note.

Hood, hat, hood, P. 195, 612. A.S. *hod*, from *hyd*, a skin, a hide; alluding to the original material. Ger. *hut*.

Hool (e), whole, P. 533. A.S. *hal*, sound; cf. *wholesome*.

Hoom, home, P. 400, *hoom-coming*, return home, K. 26.

Hoomly, plainly, *homelike*, in a manner suited to home, P. 328.

Hoost, a landlord, host, P. 747, 751. Lat. *hospes*, one who treats another as a guest; Fr. *hôte*.

Hoot (e), **Hote**, hot, P. 687, 394. A.S. *hat*, Ger. *heiss*.

Hoote, hotly, passionately, intensely, P. 97, K. 879.

Hoppesteres, *schippes hoppesteres*, hostile or opposing ships, K. 1159. See note.

Horn, a horn, a wind instrument, P. 116, K. 820; a drinking horn, K. 1421. A.S. *horn*, Lat. *cornu*.

Hors (s. and pl.), a horse, horses, P. 74 (pl.) P. 598, K. 1634. A.S. *hors* for *hros*, Ger. *ross*, O.N. *hross*.

Hose (pl. *hosen*), stockings, P. 456. A.S. *hose*, originally denoting covering for the legs; Dutch, *hose* = boots.

Host, an army, K. 16. Lat. *hostis*, an enemy. "The term *hostis*, which primarily signified the enemy against whom the expedition was to be made, was compendiously used for the military service itself. . . . The expression would easily pass from military service to the army on duty, and thence to any numerous assemblage." Wedgwood.

Hosteller, an innkeeper, a hostler, P. 241. See **Hoost**, Fr. *hôtelier*.

Hostelrie, a hotel, an inn, P. 23, 722. Fr. *hôtel*, Lat. *hospitalis* (*hospes*); cf. *hospital*.

Hote, hot. See **Hoote**.

Hote, Hoote, to be called, K. 699. See **Hightе.**

Hounde, a dog, P. 146. A.S. *hund*, Ger. *hund*, Eng. *hound*.

Houres, hours, P. 416. Lat. *hora*.

Hous, a house, a religious establishment, a monastery, P. 252. A.S. *hus*, Ger. *haus*, Lat. *casa*.

Housebond, a husband, P. 460. A.S. *hus*, and *banda*, one inhabiting (*buan*, to dwell) with the idea of mastery; hence a married man. See note. The word retains its original force in *husbandman*.

Househaldere, a householder, freeholder, P. 339.

How, literally, in what (way)? *how that* = how, P. 506, 642, K. 587. A form analogous to *why*.

Howle, to wail, K. 1959. Ger. *heulen*, Lat. *ululare*; cf. *owl*.

Humblesse, humility, K. 923. Fr. *humblesse*, Lat. *humilis*, from *humus*, the ground.

Hunte (r), a hunter, P. 178, K. 1160, 1770. A.S. *hunta*.

Hunteresse, a huntress, K. 1489.

Hurte, to wound, K. 256, 258. A.S. *hyrt*, wounded; cf. *hurl*, *hurtle*.

Hurtle, to push, to strike, K. 1758. Frequentative of *hurt*.

Husst, hushed, K. 2123. An onomatopoetic word; cf. *hist*, *whist*.

Hyde, to hide, K. 623. A.S. *hydan*.

Hye, haste; *in hye*, in haste, hastily, K. 2121.

Hye, high, K. 39.

Hye, to hie, to hasten, K. 1416. A.S. *higan*; cf. *higen*, diligent, from *hyge*, mind. The word would thus seem to denote: (1) mental activity; (2) physical activity; cf. *quick*, *blive* (*by-live*).

Hyhe, highly, on high, K. 1217.

Hyndren, to hinder, keep back, K. 277. A.S. *hindrian*, from *hinder*, back; Ger. *hindern*.

Hyndreste, hindermost, P. 622. Supl. of *hind*.

Hyne, a servant, a hind, P. 603. A.S. *hina* (*higna*), a domestic.

Hynge (pl. pr. of *hongen*), hung, P. 677.

Hyre, wages, hire, P. 538. A.S. *hyr*, Ger. *heuer*. Probably allied to *hyran*, to obey, to hear.

I.

I, prefix, denotes the past participle.

I-bete, beaten, hammered, K. 121. A.S. *beatan*.

I-bore, borne, P. 378.

I-chaped, fitted with plates of metal, tipped with metal, P. 366.

I-clenched, strengthened by *clinches*, P. 1133.

I-do (n), I-doo, done, ended, finished, K. 1676.

I-falle, fallen, P. 25.

I-fetered, fettered, K. 371.

If, if; *if that*, if so be that, if, P. 144, 399, K. 257. A.S. *gif*, Goth. *yabai*.

I-go (n), I-goon, gone, P. 286. Now written, *ago*.

I-knowe, known, completely known, P. 423.

Iliche, Ilike, alike. A.S. *gelice*.

Ilke, same, P. 64, 175. A.S. *ylc*.

In, with reference to, according to, K. 2030.

Inequal, unequal, K. 1413.

Infinite, Infynyte, unnumbered, unmeasured; hence that which cannot be numbered or measured, K. 1969.

Infortune, misfortune, malign fortune, K. 1163.

Iniquité, injustice, wickedness, K. 82. Lat. *iniquitas* = in-equity.

Inne, an inn, K. 1578. A.S. *inne*.

Inne (adv.), within, P. 41, K. 760.

Inne, to entertain at an inn; *inned*, lodged, K. 1334.

Inough, enough, P. 373. Ger. *genug*, Goth. *ganohs*, from *ganauhan*, to suffice.

I-pynched, plaited, P. 151. Fr.

pincer, to pinch. It acquires the meaning to plait from the means employed; cf. to *pink*.

I-proved, proved, proven, P. 485.

Ire, wrath, ire. Lat. *ira*.

Iren, iron, K. 218, 1134. A.S. *iren*, *isen*, from *ar*, ore, denoting also *copper*, Lat. *aes*, Ger. *eisen*: literally denoting *the metal*, hence *iron* by way of eminence.

I-ronne, run, P. 8; arranged, K. 1307. A.S. *rinnan*, *yrnan*; cf. *errand*.

I-schadwed, shaded, P. 607. A.S. *scadwian*, to shade.

I-schave, shaven, P. 690. A.S. *scafan*.

I-schrive, shriven, confessed, P. 226. A.S. *scrifan*, to ordain, enjoin.

I-shorn, shorn, sheared, P. 589. A.S. *sceran*.

I-slawe, slain, K. 85. A.S. *slagan*, to slay: literally, to strike; cf. Ger. *schlagen*, to beat; Eng. *slaughter*.

I-stored, stocked, stored, P. 609.

I-styked, pierced, stuck, K. 707. A.S. *sticcian*, from *stice*, a stab; cf. a "stitch in the back."

I-taught, taught, P. 127. A.S. *taecan*.

I-write (n), written, P. 161. A.S. *writan*.

I-wrye, covered, K. 2046. A.S. *wrihan*, to cover.

J.

Jalous, jealous, K. 471. Lat. *zelus*, Fr. *jaloux*.

Jangler, a great talker, a babbler, P. 560. Fr. *jangler*, to lie, jest.

Jape, a trick, P. 705. O.Fr. *gaber*; cf. *gab*.

Jape, to deceive, to befool, K. 871. See **By-jape**.

Jelousye, jealousy, K. 441. Fr. *jalousie*, Lat. *zelus*.

Jewels, jewels, K. 2087. Fr. *jouel*, *joyau*, Lat *gaudium*. Hence articles of dress worn to indicate joy.

Jolitee, gayety, P. 680. From *jolly*, Fr. *joli*; allied to A.S. *gal*, O.E. *yule*.

Journee, a day's journey, K. 1880. Fr. *journée*, Lat. *diurnus*; hence, by synecdoche, denoting extended travel.

Jousten, to joust, to engage in a tournament, K. 1628. Fr. *jouster*, Eng. *jostle*.

Joy (e), joy, K. 170, 1015. Fr. *joie*, Lat. *gaudium*.

Jugge, a judge, P. 814, K. 854. Fr. *juge*, Lat. *judex*.

Juggement, judgment, P. 778. Fr. *jugement*, Lat. *judicamentum*.

Juste, to joust, P. 96. See **Jousten**.

Justes, a tournament, K. 1862.

Justice, a judge, P. 814. Lat. *jus*; cf. *just*, *jury*, *adjudicate*.

Juwyse, judgment, condemnation, K. 881. Fr. *juise*, Lat. *judicium*.

K.

Kage, a cage, K. 436. Fr. *cage*, Lat. *cavea*, an enclosure for animals, a den.

Kaytyves, captives, *caitiffs*, K. 859. Lat. *captivus*. See **Caytif**.

Keep (e), care, attention, *to take, keep*, to take care, to observe, P. 398, K. 531.

Keepe, Kepe (pr. *kepte*, p.p. *kep*), to care for, to observe, to guard, P. 130, 276, 852. *I kepe nat*, I care not, K. 1380, 2102. A.S. *cepan*.

Kembe (p.p. *kembd*), to comb, K. 1285. A.S. *cemban*, Ger. *kämmen*.

Kempe, coarse, shaggy, K. 1276. See note.

Kene, sharp, P. 104. A.S. *cene*, Ger. *kühn*.

Kervere, a carver, sculptor, K. 1041. A.S. *ceorfan*, to cut.

Kervyng, carving, sculptured ornaments, K. 1057.

Keverchef, a kerchief, P. 453. Fr. *couvrir*, to cover, *chef*, the head.

Knarre, a knot, hence a burly fellow, P. 549. See note.

Knarry, knotty, full of gnars, K. 1119. Ger. *knorre*.

Knave, a servant, K. 1870. A.S. *cnapa*, Ger. *knabe*, a boy.

Kne, knee, P. 391. A.S. *cneow*, Ger. *knie*, Lat. *genu*, Gr. *γόνυ*.

Knight, a knight, P. 42. A.S. *cniht*, Ger. *knecht*: (1) a young man; (2) a servant; (3) the servant of a king; (4) a person engaged in military service.

Knighthede, knighthood, K. 1931.

Knobbes, hard swellings, pimples, P. 633. A.S. *cnaep*, a knop, a button.

Knotty, knotty, K. 1119. A.S. *cnott*, from *cnyttan*, to knit, tie, knot.

Knowe, pp. known, K. 345.

Knyf, pl. *knyfes*, a knife, P. 233, K. 1141. A.S. *cnif*, Fr. *canif*; cf. *nip*.

Knytte, to knit, K. 270. A.S. *cnytan*, to knit; cf. *to knot*, *to net*.

Kouthe, known, P. 14. See **Couthe**.

Kynde, nature, K. 543, 1593. See note. A.S. *cynd*, from *cennan*, to beget.

Kynde, good-natured, kind, P. 647.

Kyng, a king, K. 691. See note. A.S. *cyning*, from *cunnan*, to know, to be able, *cennan*, to beget. Ger. *könig*.

Kynled, kindled, K. 1437; cf. *accendere*, allied to *cennan*.

Kynrede, kindred, K. 428. A.S. *cyn-raeden*, *cyn*, from *cunnan*, to know; *raeden*, denotes state, &c.; cf. *hatred*.

Kyte, a kyte, a bird of prey, K. 321. A.S. *cyta*, W. *cud*.

L.

Laas, a belt, P. 392. Fr. *lacs*, Lat. *laqueus*.

Lace, **Las**, a lace, net, snare, K. 959, 1093. Lat. *laqueus*, a snare; hence: (1) a net, (2) what binds or fastens; (3) a fabric resembling a net; cf. *shoe-lace*, *lasso*.

Lacerte, a muscle, K. 1895. Lat. *lacertus*, a lizard.

Lad (p.p. *ladde*), led, brought, K. 588, 1762.

Lady (e), (gen. *lady*), lady, mistress, K. 431; lady's, P. 88. A.S. *hlaef-dige*, usually derived from *hlaf*, loaf, and *weardige*, warden; but this derivation seems doubtful.

Lafte (pl. *laften*, pr. of *leve*, p p. *laft*), left, ceased, P. 492, K. 34, (p.p.) K. 1158. A.S. *laefan*.

Lakke, to lack, P. 756, K. 1422; cf. *slack*.

Langage, language, *fair langage*, flattery, P. 211.

Lappe, a lap, P. 686. A.S. *lappa*, a lap, border, hem, piece, — the original meaning is now expressed by *flap*; cf. *lapel*, *lapet*, *flap*, *flabby*.

Large, freedom, *at thi large* = at large, free, K. 425, 434; *at his large*, K. 469.

Large, free, coarse, P. 734; cf. *gross*.

Largely, fully, easily, K. 1050, 1080; cf. Lat. *large*.

Las. See **Lace**.

Lasyng, lacing, fastening with laces, K. 1646. See **Lace**.

Lat (imperative), let, P. 188; *lat se*, let us see, P. 831, K. 33; *lat be*, let it be, cease, P. 840.

Late, lately, *late ycome*, lately arrived, P. 77; *late ischave*, lately shaven, P. 690.

Latoun, a mixed metal resembling brass, P. 699. Fr. *laiton*

Launde, a lawn, an open cleared space, K. 833; see note. W. *llan*, a clear space.

Laurer, a laurel, K. 169. Fr. *laurier*, Lat. *laurus*.

Lawe, a law, P. 577. From root *lag*; hence = what is laid down or fixed; cf. Lat. *lex* (*legs*)

Laxatif, a laxative, a purge, K.

1898. **Lat.** *laxare;* cf. *lack, slack.*

Lay, pr. of **Lie,** q.v.

Laynere, a thong, K. 1646. **Fr.** *lanière;* cf. *lanyard.*

Lazar, Lazer, a leper, P. 242, 245. A corruption of *Lazarus.*

Leche-craft, medical skill, K. 1887. A.S. *leche,* a physician.

Leede, a caldron, P. 202. Irish, *luchd,* a kettle.

Leef (pl. *leeves, leves*), a leaf, K. 980. Ger. *laub.*

Leef, dear, pleasant, K. 979. A.S. *leof,* from *lufian,* to love; Eng. *lief,* "Be him loth or leef."

Leen, Lene, to give, lend, K. 2224. A.S. *laenan,* Ger. *leihen;* cf. *loan.*

Leep (pr. of *leap*), leaped, K. 1829. A.S. *hleapan,* pr. *hleop.*

Leesyng, loss, losing, K. 849. A.S. *leosan.*

Leet (pr. of *let*), let, P. 128, 175 (v. aux.); *leet crye,* caused to be cried, K. 1873; *leet brynge,* caused to be brought, K 2031; *leet comaunde,* commanded, K. 2007. A.S. *laetan,* pr. *let,* p.p. *laeten.*

Leet, left, let be, P. 508. See note.

Leeve, departure, K. 359; used only in "to take leave." A.S. *leaf, lefan,* to permit, with *faran,* to go, understood.

Leeve (def. of *leef*), dear, K. 278.

Leeve, to believe, K. 2230. A.S. *geleafan;* Ger. *glauben.*

Lef (imperative), leave, K. 756.

Lene, to lend, P. 611. A.S. *laenan,* Ger. *lehnen.*

Lene, lean, poor, P. 287, 591. A.S. *hlaene,* from *hlinian,* to bend, hence = too poor to stand erect.

Lenger (e), longer, P. 330, 821. A.S. *lang,* comp. *lengra,* supl. *lengest.*

Lepart, a leopard, K. 1328.

Lerne (p.p. *lernede*), to learn, P. 308, 575. A.S. *leornian.*

Lese, to lose, K. 357. A.S. *leosan,* pr. *leas,* p.p. *loren;* cf. *forlorn, lorn.*

Lessoun, lesson, a passage of scripture *read* in divine service, P. 709. **Fr.** *leçon,* **Lat.** *lectio,* from *legere.*

Leste, pleasure, delight, P. 132. A.S. *lyst, lust.*

Leste, Liste, Lust (e), (impersonal with acc.), please, P. 583, 750, K. 493, 495; *me liste* = it pleases me; *him luste* = it pleased him; *us leste* = it pleased us. A.S. *lystan,* to please, to be pleased.

Lest (e), least, K. 263; contr. for *littlest.*

Lesynges, lies, leasing, K. 1069. A.S. *leasung,* Goth. *laus,* empty, vain. Allied to *less, loose, lose.*

Lete, Lette, to leave, K. 465, see note; *letten of,* refrain from, leave off. A.S. *of-laetan,* K. 459; cf. *late.*

Lette, to hinder, K. 31, 1034. This word and the preceding are from the same root, — *late;* in one case the slow-moving body is *left;* in the other it hinders one that would otherwise go faster.

Letuaries, electuaries, P. 426; medicines to be *licked* up.

Leve, leave, permission, K. 206.

Lever (comp. of *lief*), rather, *him was lever have,* he would rather have, P. 293.

Lewed, Lewd, unlearned, ignorant, P. 502; see note. A.S. *leode,* people, Ger. *leute;* cf. *laity, lay.*

Leye (p. *leyde,* p.p. *leyd*), to lay, P. 81; *leye-to,* take hold of, begin, P. 841. A.S. *to-lecgan.*

Leyser, leisure, K. 330. **Fr.** *loisir,* Lat. *licere.*

Licentiat, one licensed to hear confession and grant absolution, P. 220. Lat. *licentiatus.*

Liche-wake, the watch (*wake*) held over a corpse, K. 2100. A.S. *lic,* Ger. *leich,* a body.

Licour, liquor, P. 3. Lat. *liquor, liquere,* to flow.

Lie (pr. *lay*, p.p. *lain*), to lie, P. 20. A.S. *licgan*, pr. *laeg*, p.p. *legen*. See **Ligge**.

Lif, Lyf, life, K. 1918. A.S. *lif*, from *libban*, allied to *lic*, body.

Ligge, to lie, K. 1347; *liggyng*, lying, K. 153. A.S. *licgan*, *liggan*.

Lighte, bright, pleasant, K. 925. A.S. *liht*, Ger. *leicht*, Lat. *lux*, *lucere*, to shine.

Lik, like to, K. 443. From A.S. *lic*, a body.

Like (impers.), to please, *if you liketh* = if it please you, P. 777; *him likede* = it pleased him, K. 1234.

Liknesse, similar circumstances (coll. noun), K. 1984.

Lippe, lip, P. 133. A.S. *lippa*, Lat. *labium*; cf. *lap*, *flap*, — the loose part.

Lipsede, lisped, P. 264. A.S. *wlispian*, to stammer; Ger. *lispeln*.

Liste. See **Leste**.

Listes, Lystes, lists, a space enclosed for combats, P. 63, K. 1231, 1687; combats in the lists, K. 994. Lat. *licium*, a rope which marked the enclosure.

Litarge, litharge, protoxide of lead, P. 629.

Lite (1), little, P. 438; *moche and lite* = great and small; i.e. high and low, P. 494.

Lite (adv.), little while, K. 476.

Lith, lieth, lies, K. 360.

Live (dat. of *lif*), *on lyve*, in life, alive, K. 1840.

Lodemenage, pilotage, P. 403. A.S. *laedan*, to guide, and Fr. *ménage*; cf. *loadstar*, *loadstone*.

Loken, to see, look, K. 925. A.S. *locian*.

Lokkes, locks of hair, curls, P. 81. A.S. *lyccan*, to pluck, hence *locc*, a handful.

Lokyng, sight, K. 1313.

Lond, land, P. 14. A.S. *land*.

Longe (n), to long for, to desire, P. 12. A.S. *langian* (from *lang*), to stretch the mind after.

Longe (n), to belong, K. 1420; cf. Ger. *belangen*.

Longe (adv.), for a long time, P. 286.

Longes, the lungs, K. 1894. A.S. *lunge*.

Loode, a load K. 2060. A.S. *hladan*, to load.

Loode-sterre, a loadstar, the north star, K. 1201. A.S. *laedan*, to lead; *steorra*, from *steoran*, to steer.

Lord, sir, lord, — a title of honor, P. 65. See note on P. 601.

Lordschipe, the authority or rank of lord, K. 969. A.S. *hlafordscipe*.

Lordynges, lordlings, sirs, P. 761. *Ing* is the A.S. diminutive and patronymic termination.

Lore, doctrine, learning, P. 527. A.S. *lar*.

Los, loss, K. 1685. A.S. *los*.

Losten (pl. pr. of *leese*), lost.

Loth, disagreeable, unpleasant, P. 486, K. 979. A.S. *lath*; cf. *loathe*.

Love, lover, K. 1448: a common synecdoche.

Love-daye, days for arbitration, law-days, P. 258.

Lovyere, lover, P. 80: *y* from *i*. A.S. *lufian*, to love.

Lowde, loudly, P. 714. A.S. *hlude*, Ger. *laut*.

Lowe (adj. and adv.), low, K. 253; O.E. *lowe*, *law*, *lagh*, which connects with A.S. *licgan*, to lie; Ger. *liegen*.

Luce, a pike, P. 350.

Lust, pleasure, P. 192, K. 392. A.S. *lust*.

Lust (e), pleased, pleaseth, may please, P. 102, K. 493, 495.

Lusty, vigorous, handsome, pleasant, ardent, P. 80, K. 1253, 1258.

Lustynesse, pleasure, what occasions pleasure, K. 1081.

Lye, destruction, K. 2157. A.S. *leg*, *laeg*.

Lye, to lie, P. 659. A.S. *leogan*, Goth. *liugan*, Ger. *lügen*.

Lyf, life, P. 71. A.S. *lif*, from A.S. *libban*, Ger. *leben*.

Lyfly, life-like, K. 1229; cf. *lively*, = quick; i.e. living.

Lymes, limbs, K. 1277. A.S. *lim*.

Lymytour, a friar authorized to ask alms within certain limits, P. 209.

Lynage, Lyne, lineage, line of descent, K. 252, 693. Fr. *lignage*, Lat. *linea*, a line.

Lynd, a linden-tree, bass-wood, K. 2064. A.S. *lind*.

Lystes. See **Listes**.

Lyte, little, K. 335; not, K. 865; cf. Lat. *minus*, *minime*. A.S. *lyt*, *lytel*.

Lyve. See **Live**.

Lyvere, livery, P. 363. See note.

Lyves, alive, living, K. 1537; a gen. used adverbially.

M.

Maad, Mad, p.p. made, P. 394, 668, K. 747, *maked*.

Maat, dejected, K. 97. Fr. *mat*, Ger. *matt*, feeble; cf. check-*mate* = *shah mat*; i.e. the king is dead.

Mace, a club, K. 1266, 1701. Fr. *masse*.

Mad, stricken out of one's senses, insane, K. 1484. A.S. *ge-maed*, troubled in mind; cf. *mod*, mind.

Madame, madam, P. 121. Fr. from Lat. *mea domina*.

Maist, mayest, K. 885.

Maister, Mayster (pl. *maystres*), master, chief or head (of a religious house), P. 261, 576. Lat. *magister* from *magnus*, as *minister* from *minus*.

Maister (adj.), principal, *maister streete*, the main street, K. 2044.

Maistow, mayest thou, K. 378.

Maistrie, skill, superiority, *mastery*; *for the maistrie* = above all others, P. 165.

Make, a mate, K. 1698. A.S. *maca*, a mate, one of the same *make*; cf. *match*.

Make, to write poetry, P. 325; cf. Gr. ποιεῖν.

Maked (p.p.), made, K. 1666.

Maladye, malady, P. 419. Lat. *male-aptus*, ill-fitted.

Male, a bag, portmanteau, P. 694. Fr. *malle*; cf. *mail*, Gael. *mala*, a bag.

Manace, a menace, threat, K. 1145. Lat. *minaciae*.

Manasyng, threatening, K. 1177.

Mancioun, a mansion, K. 1116. Lat. *mansio*, from *manere*; cf. *manse*.

Maner (e), sort, kind, manner, P. 71, 140, 858, K. 1017; *maner wight* = sort of person; Fr. *manière*, Lat. *manus*: literally, a handling, the way in which a matter is handled.

Manhede, manhood, P. 756.

Mankynd, mankind, the family (*kin*) of man, K. 449. A.S. *man-cyn*.

Manly, vigorous, masculine, brave, P. 167, K. 129; *man-like*.

Mantel, a mantle, P. 378. A.S. *mentel*, Lat. *mantelum*. Literally a *hand-cloth*; hence a garment covering the hands.

Mantelet, a short mantle, K. 1305.

Manye, mania, K. 517. Lat. *mania*.

Many oon, many a one, P. 317; *many a*, P. 168. See note.

Marbel, marble, K. 1035. Fr. *marbre*, Lat. *marmor*.

Marchaunt, a merchant, P. 270. Fr. *marchant*, Lat. *mercari*, to trade.

Marche, March (the month), P. 2. From *Mars*.

Mariage, marriage, P. 212. Fr. *marier*, Lat. *mas*, a male.

Marschal, marshal, one whose duty it is to assign places; *marschal in an halle*, marshal of the hall, P. 752. O.Ger. *marah-scalc* (= horse servant), master of the horse; cf. *mare*.

Martirdam, martyrdom, death by torture, K. 602.

Martyr, a martyr, P. 770. Literally, a witness.

Martyre, to torture, K. 704.

Mary-bones, marrow-bones, P. 380. A.S. *mearg*.

Matere, Mateere, matter, P. 727, K. 401. Lat. *materia*.

Matrimoyn, matrimony, K. 2237. Lat. *matrimonium*, mother-hood.

Maugre, Mawgre, in spite of, K. 311, 749, 1760. Fr. *mal gré*, Lat. *male gratum*.

Maunciple, an officer who had the charge of purchasing victuals for an Inn of Court, P. 544. Lat. *manceps*, the superintendent of a bake-house, — a baker.

May, can, to be able, P. 230, K. 415, 966. A.S. *magan*, to be able; cf. *might*, *mighty*; also Lat. *magnus*.

Mayde, maid, P. 69; see note. A.S. *maegdh*, Ger. *magd*, Goth. *magus*, a boy; cf. Gael. *mac*.

Maydenhode, maidenhood, K. 1471.

Mayné, servants, K. 400. O.Fr. *mesnée*, Lat. *minores natu*.

Maynteyne, to persist in, maintain, K. 920. Fr. *maintenir*, Lat. *manu-tenere*.

Mede, a meadow, mead, P. 89. A.S *maed*, originally wet land, that being especially adapted to grass; cf. *mud*, Lat. *madeo*.

Medlé, motley, a mixed color, P. 328. O.Fr. *medler*, Fr. *méler*, to mix; cf. *meddle*.

Meede, reward, meed, P. 770. A.S. *med*, hire, Ger. *miethe*.

Mete (adv.), becomingly, suitably, K. 1488. A.S. *gemet*; cf. *convenient*.

Meke, meek, P. 69. Goth. *muks*, mild, soft.

Mellere, a miller, P. 542; cf. *meal*.

Memorye, honor, honorable mention, K. 1048. Lat. *memorare*, to make honorable mention; cf. *commemorate*.

Men, one, P. 149, 232, K. 558. An indefinite pronoun; cf. Ger. *man*, Fr. *on*.

Mencioun, mention, K. 1077. Fr. *mention*, Lat. *mentio*, *mens*.

Mene (pr. *mene*), to intend, wish, say, mean, P. 793, K. 815. A.S. *maenan*, to tell, to have in mind; cf. Lat. *mens*.

Mercenarie, a hireling, P. 514. Lat. *merces*, wages.

Mercy, pity, K. 60. Fr. *merci*, Lat. *misericordia*.

Mere, a mare, P. 541. A.S. *maere*.

Merie, Mery (e), **Murye**, mirthful, joyful, P. 208, 757, K. 641. A.S. *myrig*, from *myrhth*.

Meriely, pleasantly, mirthfully, P. 714.

Meschaunce, misfortune, mischance, K. 1151.

Mescheef, Meschief, misfortune, P. 493, K. 468. Fr. *meschef*, *minus-chef*, what turns out ill.

Mester, a trade, occupation, P. 613, see note; hence also kind: *mester men*, sort of men, K. 852.

Mesurable, moderate, P. 435. Fr. *mesure*, Lat. *metiri*.

Mete, food, P. 127, 136. A.S. *mete*, food, Goth. *mats*.

Mete, fit, K. 773. A.S. *gemet*, *metan*, to meet; cf. *convenient*, from *con-venire*; also "help meet for him."

Mete, to meet, K. 666. A.S. *metan*, to meet, *mot*, an assembly.

Meth, mead, a drink made of honey, K. 1421. A.S. *medu*, Goth. *milith*, honey.

Mewe, a coop, an enclosure, P. 349. Literally a cage for hawks while mewing or moulting (Lat. *mutare*), hence, as a verb, to mew = to confine.

Might, power, victory, K. 998. A.S. *magan*, to be able.

Might (pr. of *may*), could, was able, P. 632.

Mighty, strong, large, P. 108, K. 565. A.S. *mihtig*, Ger. *mächtig*.

Miracle, a wonder, wonderful deed, K. 930. Lat. *miraculum*, from *mirari*, to wonder at.

Mirthe, Myrthe, amusement,

pleasure, P. 766; *a mirthe*, a game, P. 767. A.S. *myrth*.

Misbede (p.p. *misboden*), to maltreat, insult, K. 51. A.S. *misbeodan*.

Mo (o), more, P. 101, 544. A.S. *ma*; cf. Lat. *ma-gnus, ma-jor*.

Moche, much, P. 211; *ful moche*, very much, P. 132. A.S. *mycel*.

Mochel, greatly, much, P. 258, K. 1992. A.S. *mycel*, Scotch, *mickle*.

Moevere, a mover, cause, K. 2129. Lat. *movere*.

Mone, moon, P. 403. A.S. *mona*, Ger. *mond*, Goth. *mena*, Gr. *μήνη*.

Moneth (pl. *monthes*), a month, P. 92, 704. The space of time measured by a revolution of the moon. A.S. *monath*, Ger. *monat*, Fr. *mois*.

Moneye, money, P. 703. See note.

Monk, a monk, P. 165; literally one who dwells alone. Lat. *monachus*.

Mood, anger, K. 902. A.S. *mod*, mind, passion; cf. Gr. *θυμός*, also *moody*.

Moone, moan, lamentation, K. 508. A.S. *maenan*.

Moot (pl. *mote*, pr. *moste, muste*), may, must, ought, P. 232, 732, 735, 742. A.S. pres. sing. 1, 3, *mot*; 2, *most*: pl. *moton*, pr. *moste*.

Moral, correct in manner, P. 307. Lat. *mos*.

More, greater (in rank), *lesse and more*, high and low, K. 898. See note.

More, delay, K. 1945. Scotch, *with outyn mar*, Bruce iii. 793.

Mormal, a cancer, P. 386. Fr. *mort-mal*.

Morne-milk, morning milk, P. 358.

Morsel, a bit, P. 128. Lat. *morsus*, from *mordere*, to bite; cf. *bit*.

Mortal, deadly, fatal, occasioning great loss of life, P. 61, K. 732; cf. *mortal enemy*. Lat. *mortalis, mors*.

Morthre, murder, K. 898. A.S. *morther, morth*, death; cf. Lat. *mors*.

Mortreux, a kind of broth or soup, *mortrewes*, P. 384. So named from a *mortar* in which the ingredients were brayed.

Morwe, morrow, morning, P. 334. A.S. *morgen*; cf. *good morrow*.

Morwenynge, morning, K. 204; lengthened form of *morwe*.

Mosel, a muzzle, K. 1293. Fr. *museau*.

Most (e), greatest, K. 37, 1340; a leader, P. 561. A.S. *maest*.

Mot (e). See **Moot**.

Motteleye, motley, stuff of mixed colors, P. 271; see *medlé*, W. *mud-liw*.

Mountaunce, amount, K. 712. Fr. *monter*, to go up; Lat. *mons*, a mountain.

Mowe, can, be able, K. 2141. A.S. *magan*.

Mows, a mouse, K. 403. A.S. *mus*, pl. *mys*, Lat. *mus*, Ger. *maus*, Gr. *μῦς*.

Murmure, murmuring, K. 1601. A representation of an indistinct sound; cf. Gr. *βάρβαρος*.

Murtheryng, murdering, K. 1143. A.S. *morth*, Lat. *mors*.

Murye, merry, K. 528. A.S. *myrig*.

Myle, a mile, K. 646. A.S. *mil*, Lat. *mille*, a thousand (paces).

Myn (gen. of *I*), of me, P. 782, K. 423.

Mynde, mind, remembrance, K. 544, 1048; cf. *remind*. A.S. *mynan*, to remember.

Mynour, a miner, K. 1607. Gael. *meinn*, ore, a mine.

Mynstralcye, minstrelsy, K. 1339. O.Fr. *menestrel*, a workman; Lat. *ministerium*, service.

Myre, mire, land so wet as to be impassable, P. 508; cf. *moor, morass*. Ger. *moor*, A.S. *mere*, a pool, lake.

Myrour, a mirror, K. 541. Fr. *miroir*, Lat. *mirari*, to view, to admire.

Myscarie, to misbehave, do amiss, P. 513; *mis*, negative, *carry*, to demean one's self; cf. *deportment*.

Myselven, myself, for myself, P. 803. Properly used only in the oblique cases.

Myshappe, to go ill with, to mishap, K. 788. From *mis* and *hap*.

Myster, mode of life, occupation (need), K. 482. O.Fr. *mestier*, from Lat. *ministerium*; Fr. *métier*.

Myte, a mite, K. 700. A.S. *mite*, any thing small; cf. *mote*.

N.

Nacioun, a nation, P. 53. Lat. *natio*, from *nasci*, to be born; cf. A.S. *kin*, from *cennan*, to beget.

Naker, a kettle-drum, K. 1653.

Nam = *ne am*, am not, K. 264.

Namely, Namelyche, especially, above all, K. 410, 817, 1851, 2186. A.S. *nemlic*.

Narwe, narrow, close-shut, P. 625. A.S. *nearwa*, from *neah*, near.

Nas = *ne was*, was not, P. 251, 550; *nas not*, was not, P. 428.

Nat, not, P. 177, 866. A.S. *nawiht*, *nat*.

Nath = *ne hath*, hath not, K. 65.

Natheles, nevertheless, none the less, P. 35, K. 974. A.S. *nathe-less*; cf. Lat. *nihilominus*.

Ne, not, P. 70; nor, P. 179; *ne . . . ne*, neither . . . nor; *ne . . . but*, only, P. 120.

Neede, needful, P. 304. A.S. *neade*, Ger. *noth*.

Needes, Nedes, of necessity, *needs*, K. 311, 2170. A.S. *neades*, gen. of *nead*.

Needes-cost, necessarily, K. 619. See note.

Needeth (impers.), needs; *what needeth*, what is the need of, P. 849. A.S. *neadian*, to compel: *ne-ead*, not-happiness.

Neer, near, K. 581; nearer, *fer ne neer*, more or less, K. 992.

Neet, cattle, P. 597. A.S. *nyt*, *neat*, a beast; by way of eminence, cattle; cf. *neat* leather.

Neigh, Neyh, nigh, *wel neyh*, nearly, K. 472; *as neigh as*, as close as, P. 588. A.S. *neah*.

Neighebour, a neighbor, P. 535. A.S. *neah gebur*, near-dweller.

Nekke, neck, P. 238, K. 360. A.S. *hnecca*.

Ner, Nerre, Neer, nearer, P. 838, K. 110, 992; comp. of *near*.

Nercotykes, narcotics, K. 614.

Nere = *ne were*, were not, K. 17.

Newe, recently, newly, P. 365, 428. A.S. *niwe*, Ger. *neu*, Lat. *novus*, Fr. *neuf*, Gr. *νέος*.

Nexte, nearest, K. 555. Supl. of *near*; A.S. *neah*; supl. *nyhst*, *next*.

Night, a night, nights, P. 23. A.S. *niht*, Goth. *nahts*, Ger. *nacht*, Lat. *nox*, Gr. *νύξ*, W. *nos*.

Nightertale, night-time, P. 97. A.S. *niht* and *tal*, a reckoning.

Noble, well-known, famous, illustrious, splendid, P. 60, 496, 708, K. 1027. Lat. *nobilis* (for *gnobilis*), that which is well known; hence (1) conspicuous or illustrious; (2) possessed of qualities calculated to render one illustrious.

Noght, not, P. 258, 648. A.S. *ne-aht*.

Nolde = *ne wolde*, would not, P. 550, K. 45.

Nombre, number, P. 716. Fr. *nombre*, Lat. *numerus*.

Nomoo, no more, P. 101. A.S. *ma*.

Non, Noon, no one; (pl.) no, none, P. 178, 210, 594, K. 1038.

Nones, *for the nones*, for the occasion, P. 379. See note, P. 523.

Nonne, a nun, P. 118. Lat. *nonnus*, *nonna*, a monk, a nun. Literally, grandfather, grandmother: cf. *pope*; i.e., *papa*, father.

Noot, Not = *ne wot*, know not, P. 284, K. 181, 482.

Noote, a note, P. 235. Lat. *notus* (*gnotus*), a mark by which any thing may be known.

Norisching, Norisschynge, nurture, P. 437, K. 2159. Fr. *nourrir*; cf. *nurse*.

Nose-thurles, nostrils, P. 557. See note. A.S. *thyrel*, a hole, from *thyrlian*, to pierce; cf. *thrill, trill, drill, through, thorough*.

Not = *ne wot*, knows not, K. 405.

Not but, only, K. 1864; O.E. *nobbut*.

Not heed, a head with close-cut hair, P. 109.

Nother = *ne other*, neither, nor, K. 88, 513.

Nothing (adv.), in no respect, K. 661.

Nought, not, P. 74, 107. A.S. *naht, ne-a-wiht*.

Nouthe, *as nouthe*, just now, at present, P. 462.

Nyce, soft, foolish, P. 398. See note. Fr. *nice*, or A.S. *knesc*.

Nys = *ne . . . is*, is not, there is no, K. 43.

O.

O, oo, one, P. 253, K. 354. Abbreviated from *one*.

Oath, Oth (e), an oath, P. 120, 810. A.S. *ath* from *a* (*aye*, ever); cf. *ae*, a law.

Obedient, submissive to proper authority, willing, P. 851. Lat. *obediens* (*ob-audiens*).

Obeissaunce, obedience, K. 2116. Fr. *obéissance*, Lat. *obedire*.

Observaunce, religious rites, K. 187, 1406. Lat. *observantia*.

Of, concerning, in regard to, P. 177, 401; *of* is also the regular sign of the genitive case; off, P. 782, K. 1818; out of, K. 1665; by, K. 2119.

Offende, to injure, attack, K. 51, 1536. Lat. *offendere*.

Offensioun, damage, K. 1558.

Offertorie, a portion of scripture said or sung while the alms is being collected, P. 710.

Office, a position involving duties, particularly of a public character, P. 292; *fel in office*, entered service, K. 560. Lat. *officium*.

Offryng, an offertory service, P. 450; alms, P. 489.

Ofte sithe (s), oftentimes, P. 485, K. 1019. A.S. *sith*, time.

Ofte tymes, many times, oftentimes, K. 454.

Oghte, ought, P. 660. A.S. *agan*.

Ok, Ook, an oak, K. 844, 1482. A.S. *ac*, which form is still preserved in *acorn* = *oak-corn*.

Old (e), old, P. 175. A.S. *ald*, Ger. *alt*, Goth. *altheis*, from *alan*, to nourish; cf. Lat. *alere*.

On, oo (n), one, P. 148, *et passim*; *on and oon*, one by one, each by itself, P. 679. A.S. *an*, Lat. *unus*.

On, against, P. 594. A.S. *on*, Lat. *in*.

Ony, any, P. 552. A.S. *anig*.

Oones, once, *at oones*, at once, P. 765. A.S. *anes*.

Oonly, only, K. 515, 731. A.S. *anlic*.

Oype, opium, K. 614. Gr. *ὀπός*, juice of a plant.

Opynyoun, opinion, doctrine, P. 337. Lat. *opinio*.

Or, ere, P. 255, K. 771; *or that*, before that, P. 36; cf. Lat. *antea*, *or ever*, ere, ever, *or . . . or*, either . . . or, K. 627.

Oratorye, a place for prayer, a small chapel, K. 1047. Lat. *oratorium*.

Ordeyne, to ordain, K. 1695.

Ordres (sing. *order*), orders, P. 210. Fr. *ordre*, Lat. *ordo*.

Ordynaunce, a public order, K. 1709.

Orisoun, a prayer, K. 1514. Fr. *oraison*, Lat. *oratio*.

Oth, an oath, P. 810. A.S. *ath*.

Other, either, K. 735; *other . . . or*, either . . . or. A.S. *oththe*.

Othre (pl. of *other*), *othre thinges*, other things, P. 759. A.S. *other*, pl. *othre*.

Ought, aught, P. 389. A.S. *aht*.

Ought (e) (pr. of *owe*), ought, P. 505 See note.

Oure (gen. pl. of *we*), of us, our, P. 695, 813, *oure alther*, of us all, P. 823.

Outhees, outcry, K. 1154. Mid. Lat. *hutesium*, Fr. *huer*, to shout.

Outrage, excess, K. 1154. Lat. *ultra*.

Outrydere, one who rides well up with the hounds in hunting, P. 166.

Over, upper, *over lippe*, upper lip, P. 133. A.S. *ofer*.

Overal, everywhere, P. 216, K. 349; above all, chiefly, P. 249; besides, K. 1992. Ger. *überal*.

Overeste (supl. of *over*), uppermost, P. 290.

Over-ryden (p.p. ridden over), K. 1164.

Overspradde (pr.), overspread, P. 678. A.S. *spraedan*.

Overthwart, across, K. 1133. A.S. *thweor*, crooked; cf. *queer*, Ger. *quer*, athwart.

Owen, Owne, own, P. 336, 804, K. 2219. A.S. *agen*, from *agan*, to possess.

Owher, anywhere, P. 653. A.S. *ohwaer*.

Oxenford, Oxford, — the ford of the river Ouse, P. 285. See note.

Oynement, ointment, P. 631. Lat. *unguentum*.

Oynouns, onions, P. 634. Fr. *oignon*, Lat. *unio*, A.S. *yneleac*.

P.

Paas, a footpace, P. 525; paces, steps, K. 1032; *a paas*, at a pace, hastily, apace, K. 1359.

Pace, to pass, P. 175, K. 2140; to pass on, proceed, P. 36, K. 744; to surpass, P. 574. Fr. *passer*.

Pacient, a patient, P. 415, (adj.) patient, P. 484. Lat. *patiens*.

Page, a servant, especially a youth, K. 569. Fr. *page*, Gr. παιδίον.

Paire, a pair, a set, P. 473. Lat. *par*, equal, hence denoting any thing divided into equal parts.

Pale, pallid, pale, P. 205. Lat. *pallidus*.

Paleys, a palace, K. 1341. See note.

Palfray, a saddle-horse, P. 207. Fr. *palefroi*, Mid. Lat. *veredus*; cf. Ger. *pferd*.

Palmer, one who has made a pilgrimage to the Holy Land, and who wears a palm branch as a token, P. 13.

Pan, the skull, the head, K. 307. A.S. *panne*, applied to the skull as holding the brain.

Paradys, paradise, K. 379.

Paramentz, ornamental furniture or clothing, K. 1643. Lat. *parare*; cf. *apparel*.

Paramour, gallantry, a lover, K. 1254, (adv.) with love, K. 297. Fr. *par amour*.

Parchaunce, perhaps, P. 475; cf. *par cas*.

Pardé, an oath, P. 563, K. 454. Fr. *par Dieu*.

Pardoner, a seller of indulgences, P. 669.

Pardoun, a pardon, an indulgence, P. 687, — the Latin equivalent of *forgiveness*.

Parfight, perfect, P. 422. Fr. *parfait*, Lat. *perfectus*.

Parischen, a parishioner, P. 482. Fr. *paroissien*.

Parlement: (1) a meeting for consultation, K. 2113; (2) the decrees of such a meeting, K. 448. Fr. *parlement*.

Part. See **Partye**.

Parte, a party, company, K. 1724. Fr. *parti*, Lat. *pars*.

Partrich, a partridge, P. 349. Fr. *perdrix*.

Party, partly, K. 195. Fr. *en partie*.

Partye, Part, a party, K. 1588, 1799; part, K. 2150.

Parvys, a portico before a church, P. 310. See note.

Passant, Passyng, surpassing, K. 1249, 2027. Fr. *passant*.

Passe, to surpass, P. 448, K. 2231.
Patent, an open letter giving public notice of some grant, as of nobility, P. 315. Lat. *patens*.
Paye, to pay, P. 539. Lat. *pacare*, to satisfy.
Payen, pagan, K. 1512. Fr. *paien*, Lat. *paganus*, a villager.
Payne, torture, K. 275. A.S. *pin*.
Peire, Peyre, a pair, a set, P. 159. Lat. *par*, hence: (1) two things equal to each other; (2) a number of equal things. *Peyre plates*, plates for breast and back, K. 1263.
Penaunce, penance, P. 223; Lat. *poenitentia*: pain, K. 457; Lat. *poena*; cf. Gr. φονός.
Peples, people, K. 1655. Fr. *peuple*, Lat. *populus*.
Perce, to pierce, P. 2. Fr. *percer*; cf. *perk*, *prick*.
Perfight, Perfyt, perfect, P. 72, 338. Fr. *parfait*, Lat. *perfectus*.
Perles, pearls, K. 1303. A.S. *pearl*.
Perrye, jewelry, precious stones, K. 2078. Fr. *perré*, from *pierre*, a stone; Lat. *petra*.
Pers, cloth of a bluish-gray color, P. 617.
Persoun, a parson, P. 478; see note, P. 702.
Pertourben, to disturb, K. 48. Lat. *perturbare*.
Peyne, pain, grief, K. 489. A.S. *pin*, Ger. *pein*, Lat. *poena*.
Peyne, to take pains, to endeavor, P. 139. Fr. *peiner*.
Peynte, to paint, K. 1076. Fr. *peindre*, Lat. *pingere*.
Philosofre, a philosopher, an alchemist, P. 297.
Phisik, medicine, P. 433. Gr. φυσικός, natural, — a singular satire.
Pighte, pitched, thrown head-first, K. 1831. *Pitch* and *pick* are different forms of the same word.
Pikepurs, a pick-pocket, K. 1140.
Piled, stripped of hair, bald, P. 627; see *pulle*. Fr. *pelé*, a baldhead; cf. *pillage*.
Piler, a pillar, K. 1135. A.S. *pil*, a stake, a *pile*, Lat. *pila*.
Pilgrimage, a journey to foreign lands, especially for religious purposes, a pilgrimage, P. 13. Lat. *peregrinus*, Fr. *pèlerinage*.
Pilour, a plunderer, a pillager, K. 149. Fr. *piller*, to rob.
Pilwe-beer, a pillow-case, P. 694. Low Ger. *beere*, a pillow-case.
Pine, to pine away; *forpyned*, pined away, P. 205. A.S. *pin*, pain.
Pitance, an allowance of appetizing food, to be eaten with bread, hence a small portion, P. 224. Fr. *pitance*.
Pité (e), pity, K. 62, 893. O.Fr. *pité*, Lat. *pietas*.
Pitous, compassionate, piteous, pious, K. 1437.
Pitously, piteously, piously.
Place, residence, P. 607; an open field, K. 1541. Fr. *place*, Ger. *platz*.
Plat, plain, K. 987. Fr. *plat*, Ger. *platt*.
Playen. See **Pleye**.
Playn, clear, plain, P. 790. Lat. *planus*, level.
Playnen, to complain, K. 393. Fr. *plaindre*, Lat. *plangere*.
Plentyvous, plentiful, P. 344.
Plesant, Plesaunt, pleasant, P. 138. Fr. *plaisant*, pleasing.
Plesaunce, pleasure, K. 713.
Plese, to please, P. 610. Fr. *plaire*, Lat. *placere*.
Pley (e), play, pleasure, K. 267. A.S. *plega*.
Pleye (n), Playen, to play, to make sport, P. 286, 257. A.S. *plegian*.
Pleyn, full, plenary, P. 315. Lat. *plenus*.
Pleyn (adv.), plainly, P. 727. Lat. *plane*.
Pleyne, to plead, P. 327; to complain, K. 462. Fr. *plaindre*, to complain.
Pleynly, fully, K. 875. Lat. *plenum*.
Pleyynge, amusement, out-door exercise, K. 203.

Pocok, peacock, P. 104. A.S. *pawa*, Ger. *pfau*, Lat. *pavo*.

Point, gist of the matter, P. 790. Lat. *punctum*, a prick: hence (1) that which pricks; (2) the mark made by a sharp instrument; (3) any small space or time; (4) the *point* towards which discourse aims.

Pollax, an axe fitted to a handle, K. 1687. A.S. *pol*, a handle, "an axe for knocking one on the *poll* or head." Wedgwood.

Pomel, top of the head, K. 1831. O.Fr. *pommel*, Lat. *pomum*, an apple; hence any thing shaped like an apple.

Pomely, dappled, *pomely gray*, dappled gray, P. 616. Fr. *pomme*, an apple; spotted like an apple.

Pompe, reverential manner, P. 525. Gr. πομπή, a solemn procession, hence a stately manner.

Poraille, the poor, P. 247. Fr.

Pore, poor. Fr. *pauvre*, Lat. *pauper*.

Port, demeanor, carriage, P. 69, 138. Fr. *porter*, Lat. *portare*; cf. *deportment*.

Portraiture, a painting, pictures, K. 1110 Fr. *pourtraire*.

Portraying, painting, K. 1080.

Portreyour, a painter, K. 1041. Fr. *portraire*; cf *portrait*.

Pose, to suppose, to put a case, K. 304. Fr. *apposer*.

Post, a support, a pillar, P. 214; see note. Lat. *positus*.

Pouche, a pocket, P. 368. See note.

Poudre-marchant, a sharp seasoning powder, P. 381.

Poure, poor, P. 225. Fr. *pauvre*, Lat. *pauper*.

Povrely, humbly, like a poor man, K. 696.

Power, ability, authority; *power of*, authority to grant, P. 218. Fr. *pouvoir*.

Powre, to pore, P. 185; allied to *bore*.

Poynaunt, pungent, highly seasoned, P. 852. Fr. *poignant*, Lat. *pungens*.

Poynt, the smallest particle, K. 1908; the gist of a matter under discussion, K. 2113. See **Point**.

Practisour, a practitioner, P. 422.

Praye, to pray, P. 743; to pray for, K. 404. Fr. *prier*, Lat. *precari*.

Preche, to preach, P. 481. Fr. *prêcher*, Lat. *predicare*.

Preest, a priest, P. 164, an abbreviation of *presbyter*.

Prelat, a prelate, a superior clergyman, P. 204. Fr. *prélat*, Lat. *preferre*.

Prescience, foreknowledge, K. 455. Lat. *pre-scientia*.

Prese, to press, K. 1672. Lat. *premere*, *pressum*.

Preve, to prove, P. 547. Lat. *probare*.

Preye, to pray, K. 625. See **Praye**.

Preyeres, prayers, P. 231. Fr. *prier*, Lat. *precari*.

Pricasour, a hard rider, P. 189; literally, a *spurrer*.

Prike, to incite, P. 11, K. 185; to ride horseback, K. 1820. A.S. *priccian*, to prick, to spur.

Prikke, a stab, a prick, K. 1748.

Prikyng, riding horseback, P. 191. *Prick*, a spur.

Prime, six o'clock, A. M., the first quarter of the artificial day, K. 1331. Lat. *prima hora*.

Prioresse, the Lady Superior of a convent, P. 118. Lat. *prior*.

Pris, **Prys**, praise, prize, honor, P. 67, 237; price, P. 815; prize (in arms), victory, K. 1383; Ger. *preisen*, to esteem. Lat. *pretium*; cf. *praise*, *prize*, *price*.

Prisoun, confinement, imprisonment, K. 165, 237, 438. Fr. *prison*, Lat. *prehensio*.

Prively, privately, P. 609; secretly, P. 652. Lat. *privus*.

Processe, progress, K. 2109. Lat. *processus*.

Properly, according to the peculiarities of each, P. 729. Lat. *proprie*.

Propre, peculiar, one's own; *propre good*, private property, P. 581. See note.

Proude, valiant, K. 1740. A.S. *prut:* (1) vigorous, handsome; (2) feeling begotten by the consciousness of possessing such qualities.

Prys, prize, P. 67, 815. See **Pris.**

Pryve, secret, K. 1602. Lat. *privus*.

Pryvyte, secret purpose, privity, K. 553. Lat. *privatus*.

Pulle, to pluck, *to pulle a finch*, to pluck a finch, to cheat a greenhorn, P. 652; *pulled*, plucked, plundered, and so poor, a *pulled hen*, a worthless hen, P. 177. Fr. *piller*, to rob; cf. *peeled*.

Pultrie, poultry, P. 598. Fr. *poule*, Lat. *pullus*.

Punyssched, punished, P. 657. Lat. *punitus*.

Purchas, receipts from alms, P. 256; any thing acquired by effort. Fr. *pour-chasser*, to hunt after.

Purchasyng, prosecution, P. 320. See *supra*.

Pure, mere, very, *the pure fettres*, the very fetters, K. 421.

Purfiled, ornamented, embroidered, P. 193. Fr. *pourfiler*, to work on the edge, to ornament with gold thread; cf. *profile*, to *purl*.

Purs, purse, P. 656. Lat. *bursa*, a hide; cf. *bursar*, a treasurer, *bourse*.

Purtray, to draw, to portray, P. 96. Fr. *portraire*.

Purveaunce, Purveauns, providence, plan, foresight, K. 394, 807, 2153. Lat. *providentia*.

Pye, a pie, P. 384, an abbreviation of *pasty* (pastry). Fr. *paste*, *pâte*.

Pynche at, to find fault with, to be captious, P. 326. Fr. *pincer;* cf. "to snap up one."

Pynche (p.p. *i-pynched*), to plait, P. 151. See **I-pynched.**

Pyne, sorrow, pain, K. 466. A.S. *pin*, Ger. *pein*.

Pyne, to torment, to pain, K. 888. A.S. *pinan*, Ger. *peinigen*.

Pynne, a pin, P. 233. A.S. *pinn*, W. *pin*, Gael. *pinne*, a pin, — the radical idea is that of *point*.

Pynoun, a flag, streamer, pennon, K. 120. Fr. *pennon*.

Q.

Qualme, sickness, K. 1156. A.S. *cwealm*, pestilence, death; Ger. *qual*.

Queen, Quen, a queen, K. 10, 24. A.S. *cwen*, Goth. *qens*, a woman, — literally a mother; A.S. *cennan*, to bring forth; cf. *quean*.

Queynte (pr. of *quench*, p.p. *queynt*), quenched, K. 1453, 1476. A.S. *cwencan*.

Queynte, quaint, odd, K. 673; strange, wonderful, K. 1475. Fr. *coint*, Lat. *cognitus*.

Quicksilver, mercury, P. 629; *live-silver*.

Quod, quoth, said, P. 658, K. 49, 376. A.S. *cwedhan*.

Quok, Quook (pr. of *quake*), quaked, trembled, K. 718, 904. A.S. *cwacian*, Ger. *quackeln;* cf. *quag*-mire, *wag*, *waggle*.

Quyk, lively, quick, P. 306. A.S. *cwic*, Goth. *kwius;* cf. Lat. *vivus*.

Quyke, alive, K. 157.

Quyke, to revive, K. 1477. A.S. *cwiccian*.

Quyte, to requite, pay, P. 770; set free, K. 174. Fr. *quitter*, Lat. *quietare;* cf. *quit*, *acquit*, *requite*.

Quytly, freely, quite, at liberty, K. 934.

R.

Rad (p.p. of *rede*), read, K. 1737. A.S. *raedan*.

Rafter, a rafter, K. 132. A.S. *raefter*, from *hraefnian*, to sup-

port, — hence the support of a roof.

Rage, a raging (wind), K. 1127. Fr. *rage*, Lat. *rabies;* Chaucer also uses *ragerie*, wantonness.

Rage, to play, to sport vigorously, P. 257. To act aimlessly as in play.

Ransake, to search thoroughly, K. 147. Icel. *ransaka*, to explore. The word did not imply a disorderly search.

Rasour, a razor, K. 1559. Fr. *rasoir*, Lat. *radere*, to scrape.

Rather, sooner, more willingly, P. 487, K. 295. A.S. *hrathe*, of one's own accord; comp. of *rath*, soon.

Raughte (pr. of *reche*), reached, P. 136, K. 2057. A.S. *raecan*, pr. *raehte*.

Raunceoun, Raunsoun, a ransom, K. 166, 318, 347. Fr. *rançon*, Lat. *redemptio*.

Real, Rial, Ryal, royal, regal, K. 160, 639. Fr. *réal*, Lat. *regalis;* cf. Hind. *rajah*, a prince.

Really, Ryally, Ryallyche, royally, regally, P. 378, K. 829.

Rebel, a rebel, rebellious, P. 833, K. 2188. Lat. *re-bellum*.

Rebellyng, rebellion, K. 1601.

Recche, Rekke (pr. *roghte, roughte*, to care for, to reck, to heed, K. 540, 1387. A.S. *reccan;* cf. *reckless*.

Reccheles, reckless, P. 179. A.S. *recceleas*.

Reconforte, to recomfort, to comfort, K. 1994. Lat. *fortis*.

Recorde, to remember, remind, P. 829. Lat. *recordari*.

Red, an adviser, counsel, P. 665. A.S. *raedan*, to explain.

Rede, Reed (e), red, P. 90, 153, K. 889. A.S. *read*, Goth. *rauds*, Ger. *roth;* cf. *ruddy*.

Rede, to advise, K. 2210, 2213. A.S. *raedan*.

Rede, to read, P. 709. A.S. *raedan*, Ger. *reden*.

Redoutyng, reverence, K. 1192. Fr. *redouter*, to fear.

Redy, ready, P. 21, 352. A.S. *raed*, Ger. *bereit*. Allied to *ridan*, to set out.

Reed, Rede, resource, plan, K. 358.

Reeve, an overseer, a steward, P. 542, 599. A.S. *gerefa*, Ger. *graf;* cf. *sheriff*, i.e., shire-reeve.

Refuge: (1) a place of refuge; (2) protection, K. 862. Lat. *refugere*.

Refreische, to refresh, K. 1764. See **Fresshe**.

Registre, a record, a register. Fr. as from Lat. *re-gesta*.

Reyne, a kingdom, K. 8; *by metonomy*, a king, K. 766. Fr. *règne*, Lat. *regnum*.

Reherce, to rehearse, P. 732. Fr. *rehercer*, *herse* = a harrow; literally to go over the ground again with a harrow; cf. colloquial use of "to rake up old stories."

Rehersyng, a rehearsal, K. 792.

Reken, Rekne, to calculate, to reckon, P. 401; to recount, mention, K. 1075. A.S. *recan*, to tell, Ger. *rechnen*.

Rekenynge, account, P. 600.

Reliques, relics, P. 701. Lat. *reliquiae;* literally, things left; cf. *relict*, a widow.

Remedye, remedy, P. 475. Lat. *remedium*, *re-mederi*, to heal again.

Remenaunt, a remnant, P. 724. Fr. *remanant*, Lat. *remanere*.

Rendyng, tearing, K. 1976. A.S. *rendan;* cf. *rent*, a tear.

Renges, ranks, rows, K. 1736. Fr. *renge*. Probably allied to A.S. *raecan*, to reach, to stretch to, — the idea being that of a *line;* cf. *range* of a gun.

Renne (pr. *ran, ron*, pl. *ronne*, p p. *ironne* (*n*), *ronne* (*n*), to run, K. 903, 1777. A.S. *yrnan*, pr. *arn*, p.p. *urnen;* Ger. *rennen;* cf *errand*, *rennet* (vulgo, *runnet*).

Rennyng, running, *at a rennyng*, on a run, P. 551.

Renoun, renown, wide-spread

knowledge of one, P. 316. Fr. *renom*, Lat. *re-nomen*.

Rente, regular income, revenue, P. 256, 579. Fr. *rente*, from *rendre*, Lat. *reddere*; cf. *render*, *returns* from an investment.

Rente (pr. of *rende*), threw down, K. 132. A.S. *rendan*.

Repentaunce, penitence, K. 918. Lat. *re-penitentia*.

Repentaunt, penitent, P. 228.

Repplicacioun, reply, rejoinder, K. 988. Lat. *replicatio*, literally a folding back.

Reportour, a reporter, P. 814. Lat. *re-portare*, to bring back; cf. *colporteur*.

Rescous, rescue, K. 1785. O.Fr. *rescous*, Lat. *re-excutere*, to fetch a thing out of pawn.

Rese, to shake, K. 1128. A.S. *hreosan*, to shake, fall.

Resons, sayings, opinions, P. 274. Fr. *raison*, Lat. *ratio*.

Resoun, reflection, reason, K. 908; reasonable, P. 847.

Resowne, to resound, K. 420. Lat. *resonare*.

Respite, delay, consideration, K. 90. O.Fr. *respit*, Lat. *respectus*.

Retenue, *knights of*, retainers, K. 1644. Fr. *retinue*, Lat. *retinere*.

Rette, to impute, P. 726. See **Aretted**.

Reule, a rule, P. 173. A.S. *regol*, Fr. *règle*, Lat. *regula*, from *regere*, to direct.

Reule, Rewle, to rule, P. 816, K. 814. Lat. *regere*.

Reuthe, pity, K. 1533; cf. *ruthless*. A.S. *hreowian*, to be sorry for.

Revel, a noisy gathering or feast, K. 1859. O.Fr. *revel*, Lat. *rabulare*; cf. *rabble*.

Reverence, respect, P. 141; *in reverence*, modestly, P. 305. Lat. *reverentia*.

Rewe, a row, K. 2008. A.S. *raewa*, Ger. *reihe*.

Rewe (n), to be sorry for, to pity, K. 1005, 1375. A.S. *hreowian*, Ger. *reuen*, Eng. *rue*.

Rewfulleste, saddest, exciting most pity, K. 2028.

Reyn, rain, P. 492. A.S. *regen*.

Reyne, a rein, K. 46. Fr. *renne*, from Lat. *retinere*.

Reyne, to rain, K. 677. A.S. *regnian*, Ger. *regnen*.

Reyse, to make a military expedition, P. 54. A.S. *raesan*, Ger. *reisen*, O.E. *race*, to rush; cf. mill-*race*.

Rially, Riallyche, royally. See **Really**.

Riche, rich, the rich, P. 248. A.S. *ric*, wealth, power, Ger. *reich*, Goth. *reiks*, ruler; cf. Lat. *rex*.

Richesse, riches, K. 897. Fr. *richesse*. The noun in English is collective with an apparently plural termination.

Riden (pr. *rood*, pl. *riden*, p.p. *riden*), to ride, P. 169, 328, 825. A.S. *ridan*, Ger. *reiten*, — the original idea being that of swaying up and down, like the motion of one on horseback.

Right, very, P. 288, even, wholly; P. 804; exactly, just, *right now*, just now, P. 767; *rightes*, rightly, *at alle rightes*, in all respects, K. 994. A.S. *riht*, Ger. *recht*, Lat. *rectus*.

Rightful, just, full of right, K. 861.

Rime, to tell in poetry, K. 601; see note. A.S. *rim*.

Rite, Ryte, a religious ceremony, K. 1044, 1426; *to do rites*, to perform religious ceremonies. Lat. *rite*, in due form.

Robes, clothing, P. 296. Fr. *robe*, A.S. *reaf*, clothing. From *rob*, *reave* (*bereave*), from the fact that they were originally made of skins of animals, which would easily give rise to the figure of robbing one animal of its dress to make one for another.

Rome, to roam, K. 207; see note. Literally, to go to Rome.

Ronne (n), pr. pl. of *renne*.

Rood (pr. of *ride*), rode, P. 390.

Roos (pr. of *ryse*), rose, P. 823.

Roost, a roast, P. 206.

Roote, rote, *by roote*, by rote, P. 327. Fr. *route*; cf. *routine*.

Rore, to roar, K. 2023. A.S. *raran*.

Roste, to roast, P. 147, 884. O.Fr. *rostir*, Ger. *rösten*, to roast, from *rost*, a grate, a gridiron.

Rote, a musical instrument, P. 236.

Rouke, to huddle, lie close, K. 450. Wedgwood refers to Danish *ruge*, to brood, to hatch.

Rouncy, a hackney horse, P. 390.

Round, full, rotund, protuberant, K. 1310. Fr. *rond*, Lat. *rotundus*.

Roundel, a song in which there are repetitions, or a song with a chorus, K. 671. Fr. *rondelet*, a *roundelay*.

Route, Rowte, a company, P. 622, K. 1295. O.Fr. *route*, Ger. *rotte*.

Routhe, pity, ruth, *it was routhe*, it was sorrowful, K. 56. See **Reuthe**.

Rudelyche, coarsely, rudely, P. 734. Lat. *rudis*, unwrought, hence denoting the manners of an uncultivated person.

Ruggy, rough, ragged, K. 2025. A.S. *hracod*, O.E. *rogge*, to tear.

Ruschyng, rushing, K. 783. A.S. *raesan*, *raes*. But cf. Webster's Dict.

Ryal, royal. See **Real**.

Ryally, royally. See **Really**.

Ryngen, to ring, K. 1742; an imitative word; cf. *to ding*.

Rynges, rings, K. 1307. A.S. *hring*, a circle; Ger. *ring*.

Ryse (pr. *roos*), to rise, P. 33. A.S. *risan*, pr. *ras*.

Ryt = *rideth*, rides, K. 116, 123. A.S. *ridan*; 3d sing. pres. *rit*.

S.

Sacred, devoted to pious uses, holy, K. 1063. Lat. *sacer*.

Sad, sober, staid, K. 2127. O.E. *sad*, firm, A.S. *saed*, satisfied,—hence at rest.

Sadel, a saddle, K. 1304. A.S. *sadel*, from *sittan*; cf. *settle*, a seat; A.S. *setl*, Ger. *sattel*.

Sadly, firmly, K. 1744. A.S. *saed*.

Sake, cause, K. 942. A.S. *sacu*, strife, suit at law; Ger. *sache*.

Salte, salt, K. 422. A.S. *sealt*, Goth. *salt*, Lat. *sal*, Gr. ἅλς.

Salue, to salute, K. 634. Fr. *saluer*, Lat. *salutare*.

Saluyng, a salutation, K. 791.

Sangwyn, ruddy, P. 333, K. 1310. Lat. *sanguineus*.

Sarge, a coarse woollen stuff, serge, K. 1710.

Sauce, sauce, condiments, or vegetables eaten with meat, P. 129; (Morris explains as = *saucer*). Lat. *salsus*.

Sauf, save, except, P. 683, K. 1322.

Saugh (pr. of *see*), saw, P. 193, 764. A.S. *seon*, pr. *seah*.

Save, the herb sage, *salvia*, K. 1855. Lat. *salvere*, to be in good heath.

Sawceflem, pimpled, P. 625; see note. Lat. *salsum-phlegma*; cf. *salt-rheum*.

Sawe, a saying, a saw, K. 805; discourse, K. 668. A.S. *sagu*, from *secgan*, to say. The Icel. form *saga* may be said to be almost naturalized.

Sawtrie, a psaltery, P. 296.

Sayn (pr *seide*), to say, P. 284.

Scape, escape, K. 249. See note.

Scarsly, parsimoniously, frugally, P. 583. Lat. *excerptus*.

Schaft, an arrow, K. 504. A.S. *sceaft*, a shaved stick, from *scapan*, to shape; Ger. *schaft*.

Schake (p.p.), shaken, P. 406. A.S. *sceacan*; cf. to *shuck*.

Schal, shall, P. 731; see note, must, P. 853; *and ay schal*, and ever must, K. 325. A.S. *sceal*.

Schame: (1) disgrace, K. 697; (2) the feeling caused by disgrace; (3) a similar feeling due to modesty. A.S. *sceamu*, Ger. *scham*.

Schamfastnesse, modesty, P. 840. Now incorrectly spelled *shamefacedness*.

Schap, shape, form, K. 1081. A.S. *scapan*, to form, to shape; cf. land-*scape*.

Schape (n), (p.p. *schape* (*n*), to plan, purpose, *I wole schape me* = I will plan for myself, i.e. I will adjust myself, P. 809; fixed, determined, K. 250, 534. A.S. *scapan*, Ger. *schaffen*.

Schaply, fit (in shape), P. 872.

Scharp, sharp, P. 114. A.S. *scearp*, from *sceran* (*scearfan*), to cut; Ger. *scharf*.

Schave, (p.p.), shaven, P. 588. A.S. *scafan*, Ger. *schaben*, to shave.

Sche, she. A.S. *seo*, E.E. *scho*.

Scheeld, a shield, K. 1264. A.S. *scyld*, from *scyldan*, to protect; Ger. *schild*.

Scheeldes, shillings, crowns — a coin marked with a *shield*, P. 278. Fr. *écu*, Lat. *scutum*. Shilling = *shielding*.

Schene, **Scheene**, bright, beautiful, P. 115, K. 651. A.S. *scen*, from *scinan*, to shine; cf. *sheen*, Ger. *schön*.

Schent (p.p. of *schende*), destroyed, K. 1896. A.S. *scendan*.

Schepne (pl. of *schepen*), stables, K. 1142. A.S. *scypen*; Ger. *schoppen*, coach-house.

Schere, shears, K. 1559. A.S. *sceran*, Ger. *scheren*, to cut. From this root come *share*, plough-*share*, *shire*, *shore* pot-*sherd*, *shred*, *short*, *skirt*, *shirt*, *sharp*, *shroud*, &c.

Scherte, a shirt, K. 708. A.S. *sceort*, short; i.e., a short garment.

Schet (p.p.), shut, K. 1739. A.S. *scittan*, to lock.

Schire, a county, P. 15, 356, 584. A.S. *sceran*, to divide; cf. *shire*-town, *sheriff* = *shire*-reeve.

Schirreve, a sheriff, reeve of the shire or county, P. 359. A.S. *gerefa*, Ger. *graf*, A.S. *reaf*, a tax-gatherer.

Schode, the temple, K. 1149. A.S. *sceadan*, to divide; literally = the dividing (of the hair); cf. *shed*, *shed*-roof, water-*shed*.

Scholde, should.

Schon (pr. of *schine*), shone, P. 198. A.S. *scinan*, pr. *scan*.

Schoo, a shoe, P. 253. A.S. *sceo*, Goth. *skohs*, Ger. *schuh*.

Schort, short, P. 93, 549, wanting, deficient, P. 746. From A.S. *sceran*, to shear, *sceort*, short.

Schorte, to shorten, P. 791. A.S. *scortian*.

Schortly, **Schorteliche**, in a little time, P. 30; briefly, P. 715; in brief, K. 627. A.S. *scortlice*.

Schot, a javelin, a missile weapon, K. 1686. A.S. *scot*, a dart, *sceotan*, to shoot.

Schowres, pl. of *schower*, P. 1. A.S. *sceor*, a storm, Goth. *skura windis*, a storm of wind.

Schrive (p.p. *ischrive*), to shrive, to hear confession, P. 226. A.S. *scrifan*.

Schul (n), (pl.), shall, K. 889. A.S. *Ic sceal*, *we sculon*, p. *sceolde*.

Schulde, should, ought to, P. 249, 745; cf. Ger. *schuldig*.

Schulder (pl. *schuldres*), a shoulder, P. 678. A.S. *sculder*. Probably from *scyld*, a shield, alluding to the shape of the shoulder-blades. Wedgwood suggests that its probable origin is *shovel*.

Schuldered, shouldred, P. 549.

Schyne, a shin, leg, P. 386, K. 421. A.S. *scyna*.

Schyne, to shine, K. 118. A.S. *scinan*; cf. *sheen*, Ger. *schön*.

Schyveren, to break in pieces, to shiver, K. 1747. Ger. *schiefern*; cf. A.S. *scyflan*, also *to quiver*, *shives* (of flax).

Science, learning, knowledge, P. 316. Lat. *scientia*.

Scole, a school, a particular style, P. 125 (Gr. σχολή, leisure); (1) time given to intellectual pursuits; (2) a place where leisure is thus employed; (3) a style peculiar to those thus engaged

together; (4) a particular style in general.

Scoler, a scholar, P. 260. In A.S. *scolere*.

Scoleye, to attend school, P. 302. O.Fr. *escoloier*.

Scriptures, writings, K. 1186. Lat. *scripturae*. Now restricted to sacred writings.

Seche, Seeke, to seek, P. 17, 784; *for to seche*, to be sought. A.S. *secan*.

Seed, seed, P. 596. A.S. *saed*, from *sawan*, to sow.

Seek (e), sick, P. 18. A.S. *seoc*, Goth. *siuks*, Ger. *siech*.

Seeknesse, sickness, K. 398.

Seene (pr. *seigh, seyh*), to see, K. 56, P. 580, K. 97. A.S. *seon, seah*.

Seet (pl. *seeten*), sat, K. 1217, 2035. A.S. *sittan* pr. *saet*.

Sege, a siege, K. 79. Fr. *siége*, Lat. *sedes*, a sitting or seat; in war opposed to *storm*.

Seide (pr. of *seye*), said, should say, P. 183.

Seigh (pr. of *seene*), saw, P. 850.

Seistow, sayest thou, K. 267.

Seknesse, sickness, K. 453. A.S. *seocnysse*.

Selde, seldom, K. 681. A.S. *seld* (*an*), Ger. *selten*.

Selle, house, hall, P. 172. Fr. *salle*.

Selle, to give, P. 278. A.S. *syllan*, to give; the original idea seems to be that of delivery.

Sellers, givers, P. 248.

Selve, same, *that selve* = that same, that very, K. 1726; properly dat. and acc. of *self*. A.S. *seolf*, Ger. *selb*.

Seme (v. impers.), to seem, P. 39. A.S. *seman*, to seem, to approve.

Semely, becomingly, pleasantly, fitly, P. 123; proper, suitable, P. 751. A.S. *seman*, Goth. *samjan*, to please.

Sen (e), seen (e) (pr. *seigh, seyh*), to see, *for to sene* = to be seen, P. 134, K. 415, 449.

Sendal, a thin, rich silk, P. 440.

Sentence, meaning, P. 798; *high sentence* = of great pith or meaning, P. 306; decision, K. 1674. Lat. *sententia*; cf. *sententious*.

Sergeant of Lawe, a lawyer of the highest rank, P. 309.

Sermonyng, persuading, preaching, K. 2233. Lat. *sermo*.

Servage, bondage, serfdom, K. 1088. Lat. *servire*.

Serve, to supply, wait upon, P. 749. Lat. *servire*.

Servysable, willing to perform service, P. 99.

Serye, a series, K. 2209. Lat. *series*, a row.

Sesoun, season, P. 19. Fr. *saison*, Lat. *satio*.

Sessioun, session, P. 355. Lat. *sessio*.

Seten (p.p. of *sitte*), sat, K. 594.

Sèthe (p.p. *sodden*), to boil, P. 383. A.S. *seothan*; cf. *suds*.

Sette, to place, P. 507, 748; *sette a souper*, prepare (set out) a supper, P. 815. A.S. *settan* (causative of *sittan*), pr. *sette*, p.p. *geset*.

Seurté, agreement, security, *to defye the seurté* = to deny the agreement, K. 746. An abbreviation of *security*.

Sey (e), **Seyn** (pr. *seyde*), to say, P. 181, 468. A.S. *secgan*.

Seyh (pr. of *sene*), saw, K. 97.

Seyl, a sail, P. 695. A.S. *segel*.

Seynt, a girdle, P. 329. Lat. *cinctus*.

Seynt (e), holy, a saint, P. 173, 697; *seynte charité* = sacred charity, K. 863. Fr. *saint*, Lat. *sanctus*.

Shef, a sheaf, a handful, P. 104. A.S. *sceaf*, Ger. *schaub*.

Shorteliche, briefly, K. 627.

Shrighte, shrieked, K. 1959.

Side, side, P. 112. A.S. *sid*, broad, vast, long; Ger. *seite*.

Siege, investment, siege, P. 56. Fr. *siége* (Lat. *sedere*), a seat: hence the capture of a fortification by investment, instead of by *assault*.

Sigh, a sigh, K. 259. A.S. *sican*, to sigh, to *sike*, to act like a sick person.

Sight, foresight, providence, K. 814.

Signe, a sign, P. 226. Fr. *signe*, Lat. *signum*; cf. *signal*.

Sik (e), sick, P. 245. A.S. *sic*, *seoc*; cf. *sican*, to sigh.

Sike, a sigh.

Sike, to sigh, K. 682. A.S. *sican*; cf. *sick*.

Siker, sure, certain, K. 2191. Ger. *sicher*; cf. Lat. *securus*.

Sikerly, surely, certainly, P. 137.

Siknesse, disease; in O.E. generally denoting epidemics, as the Plague, P. 493. A.S. *seocnysse*.

Singe (pr. *song*, p.p. *songe*, *sunge*), to sing, P. 711, K. 197. A.S. *singan*, pr. *sang*, p.p. *sungen*.

Sire, sir (a title of respect), P. 355. Lat. *senior*.

Sistren (pl. of *sister*), sisters, K. 161; cf. *brethren*.

Sith (e), time, times, *ofte sithes*, *ofte sithe* = often times, P. 455, K. 1019. A.S. *sith*.

Sith, Siththen, since, afterwards, K. 72, 434; *siththen that* = since, K. 1244. A.S. *sith*, time, *sith than* (*postea*), afterwards; Ger. *seit*.

Sitte (pres. 3d sing. *sit*, pr. *sat*, p.p. *seten*), to sit, K. 741, 594. A.S. *sittan* (*he sit*), pr. *saet*, p.p. *seten*.

Sittyng, staying, P. 633.

Skalled, having the *scall*, or scab, P. 627; cf. *scald*-head. A.S. *scyl*, a scale, *scylan*, to separate.

Skathe, loss, misfortune, P. 446. A.S. *sceathan*, Ger. *schaden*.

Sklendre, slender, P. 587. From a root signifying *to dangle*.

Skyn, skin, K. 1284. A.S. *scin*. Probably from *scinan*, to appear, to shine.

Slake, slow, slack, K. 2043. A.S. *slaec*, from *slaw*, slow.

Slee (n), **Slen** (pr. *slough slowh*, p.p. *slayn*), to slay, P. 63, 661, K. 122, 260, 1608. A.S. *slean* (*slagan*), pr. *sloh*, p.p. *slagen*; Ger. *schlagen*; cf. *slaughter*, *sledge*, *sleet*.

Sleep, **Slep** (pr. of *slepen*), slept, P. 98, 397, K. 616.

Sleere, a slayer, K. 1147. A.S. *slaga*.

Sleeve, **Sleve**, a sleeve, P. 93. A.S. *slef*, *slefan*, to put on.

Sleighly, prudently, K. 586; see note. O.N. *slaegr*, cunning.

Sleighte, cunning, contrivance, craft, P. 604.

Slepen (pr. *sleep*, *slep*), to sleep, P. 10, 98, 397, K. 616. A.S. *slaepan*, pr. *slep*, p.p. *slaepen*; Ger. *schlafen*.

Slepy, sleep-inducing, K. 529.

Slider, slippery, K. 406. A.S. *slidh*, slippery, *slidan*, to slide; cf. *sled*, *sleigh*.

Sloggardye, sluggishness, K. 184; allied to *slack* — *lag*, with intensive *s*.

Slough, Slowh. See **Slee.**

Smerte (pr. *smerte*), (v. impers.), to pain, grieve, P. 230, 534, K. 536. A.S. *smeortan*, to smart, Ger. *schmerz*.

Smerte, smartly, i.e. so as to cause pain, P. 149.

Smite, **Smyte** (pr. sing. *smot*, *smoot*, pl. *smiten*, imp. pl. *smiteth*), to smite, P. 149, 782. A.S. *smitan*; pr. ic *smat*, we *smiton*.

Smothe, smooth, smoothly, P. 676. A.S. *smethe*; cf. Ger. *schmieden*, to hammer; also *smith*.

Smyler, a hypocrite, K. 1141. See note; cf. Ger. *schmeicheln*.

Smyling, smiles, P. 119. Danish *smile*.

Smyteth. See **Smite.**

Smyth, one who forges with a hammer, a smith, K. 1167. A.S. *smith*.

Snare, a snare, a net, K. 632. A.S. *sneare*, Ger. *schnur*, a string; cf. a *snare* drum, — a drum with a string across the head.

Snewede, abounded, P. 345.

Snybbe, to rebuke, to *snub*, P. 523; an intensive form of *nip;* cf. *snip*, *snub*-nose.

Soberly, sad, soberlike, P. 289. Fr. *sobre*, Lat. *sobrie*.

Socour, assistance, K. 60. Fr. *secours*, Lat. *succurrere*.

Sodeyn, sudden. Fr. *soudain*, A.S. *soden*.

Sodeynly, Sodynliche, suddenly, violently, K. 260, 717. A.S. *sodenlice*.

Solas, solace, pleasure, P. 798. Fr. *solas*, Lat. *solatium*.

Solempne, festive, P. 209; important, P. 364. Lat. *solemnis*.

Solempnely, pompously, with affected dignity, P. 274.

Solempnity, a feast, K. 12.

Som (pl. *some*), one, some, P. 640; *som . . . som* = one . . . another, K. 397, 399. A.S. *sum*, *som*, some, one, some one.

Somdel (e), somewhat, P. 174, 446, K. 1312. A.S. *dael*, a part; cf. *dole*, good *deal*, *to deal*.

Somer, summer, P. 394. A.S. *sumer*, Ger. *sommer*, allied to *sun*.

Sometime, a while, P. 65; *some* = a, one.

Sompnour, a summoner, a sort of sheriff for the ecclesiastical court, P. 543. Lat. *sub monere*.

Sondry, sundry, *sondry londes*, lands widely separated, P. 14. A.S. *syndrig*, *sundor* = separate; Ger. *sondern*.

Sone, a son, P. 79. A.S. *sunu*, — from root *su*, to beget.

Sone, soon, K. 562. A.S. *sona*, Goth. *suns*.

Song (e). See **Singe.**

Sonne, the sun, P. 7, K. 5. A.S. *sunne*, Goth. *sunno*, Ger. *sonne*.

Soot (e), sweet, K. 2002. A.S. *swot*, *swet*, Lat. *suavis*.

Sop, a small bit, *sop in wyn*, bread dipped in wine, P. 334. A.S. *supan*, Goth. *supon*, to soak, to dip bread in sauce.

Soper, that which is sopped or supped, dessert, delicacies, P. 348. A.S. *supan;* cf. *sip*, *soup*.

Sore, grief, K. 1375. A.S. *sar;* cf. *sorry*.

Sore, Soor, severe, K. 897; sore, sad, K. 1837.

Sore, (adv.), sorely, severely, P. 230, K. 257. A.S. *sare*, Ger. *sehr*.

Sort, lot, destiny, P. 844. Lat. *sors*.

Sorwe, sorrow, K. 93, 361. A.S. *sorh*, Ger. *sorge*.

Sorwe, to grieve, to sorrow, K. 1966. A.S. *sorgian*.

Sorrowful, full of grief, K. 212.

Sory, sorrowful, K. 1146. A.S. *sarig*.

Soth, truth, true, P. 845; *for sothe*, in truth, P. 283; *soth to sayn*, to tell the truth; *ful soth is seyd*, full true is it said, K. 767. A.S. *soth*, truth, true; cf. *sooth*-sayer, *for-sooth*, *in-sooth*.

Sothely, truly, P. 117. A.S. *sothlice*.

Sotil, Sotyl, skilfully arranged, subtle, K. 196; skilful, K. 1191. Lat. *subtilis*.

Soule. See **Sowle.**

Soun, a sound, P. 674. Lat. *sonus*.

Souper, a supper, P. 748. A.S. *supan*, Fr. *souper*.

Souple, pliant, flexible, P. 203. Fr. *souple*, Lat. *supplex*.

Sowe, a sow, P. 552. A.S. *sug*, Lat. *sus*, Ger. *ὗς*, and Eng. *swine*, are allied.

Sowle, Soule, the soul, P. 781, K. 1005. A.S. *sawel*, Goth. *saiwala*, Ger. *seele*.

Sowne, to sound, P. 565; *sownynge*, sounding, boasting, P. 275; harmonizing with, P. 307. Fr. *sonner*, Lat. *sonare*.

Spak (pr. of *speken*), spake, P. 124.

Spare, to refrain from, P. 192, 737. A.S. *sparian*.

Sparre, a bar, the timbers of a building, K. 132. A.S. *sparran*, to bolt.

Sparthe, a battle-axe, K. 1662.

Speche, speech, *more speche*, further words, P. 783. A.S. *spaec*.

Special, *in special*, especially, P. 444.

Speede (pr. *spedde*), to speed, to wish success to, P. 769; to hasten, K. 359. A.S. *spedan*.

Speken (pr. *spak*), to speak, P. 142. A.S. *specan*, *sprecan*.

Spende (pr. *spente*, p.p. *spent*), to expend, P. 300, 645, 806. A.S. *spendan*; cf. Lat. *expendere*, to weigh out.

Spere, a spear, K. 117. A.S. *spere*.

Spiced, drugged, and so changed in its nature, P. 526. See note.

Spicerie, spices, K. 2077.

Spices, species, kinds, K. 2155. Fr. *épices*, Lat. *species*.

Spirites, spirits, animal spirits, K. 511. See note.

Spores, spurs, P. 473. A.S. *spura*; cf. *spurn*, *spear*.

Sprad (p.p.), spread, K. 2045. A.S. *spraedan*.

Springen, Sprynge (p.p. *sprongе*), to spring up (of the day), to dawn, P. 822, K. 579, 1315, 1351. A.S. *sprengan*, to burst forth; cf. *day-break*.

Squar, square, size, K. 218; see note. Fr. *esquarre*, Lat. *quadra*, from *quatuor*, four.

Squyer, an attendant who bore the knight's shield, P. 79; *squyer of the chambre*, "Knight of the Royal Bedchamber," K. 582. Fr. *écuyer*, a squire (*écu*, a shield): (1) an armor-bearer; (2) one having the right to carry arms; (3) any person of distinction.

Stable, a stable, a standing-place, P. 28. Lat. *stabulum*, from *stare*, to stand; cf. A.S. *steal*, a room.

Stabled, established, K. 2137. O.Fr. *establir*.

Stalke, a stalk, K. 178. Danish, *stilk*, a handle; allied to *stock*, *stick*.

Stalke, to walk slowly, stealthily, K. 621. A.S. *staelcan*, to walk with feet lifted high.

Starf. See **Sterve**.

Statue, statue, K. 117. Fr. *statue*, Lat. *statua*, *stare*.

Statute, a law enacted by a legislative body, as distinguished from the unwritten law, P. 827. Fr. *statut*, Lat. *statuere*.

Staves (pl. of *staff*), bludgeons, staffs, K. 1652. A.S. *staef*.

Stede, place, *in stede*, in place, *instead*, P. 231. A.S. *stede*; cf. bed-*stead*, *steady*, *stead*-fast.

Steede, a horse, a steed, K. 1637. A.S. *steda*, a horse; cf. *stud*.

Steep, bright, P. 201. Semi-Saxon, *steap*; so "*stepe* stones, "*stepe* starres."

Steer, a steer, a yearling bullock, K. 1291. A.S. *steor*; cf. Lat. *taurus*.

Stele (pr. *stal*, p.p. *stole*, *stolen*), to steal, P. 562. A.S. *stelan*, Ger. *stehlen*, Goth. *stilan*.

Stemede, shone, P. 202. O.E. *steem*, a flame.

Stenten (pr. *stente*, p.p. *stent*), to stop, to check, K. 45, 510. A.S. *stintan*, to be blunt; cf. *stunt*, *stint*, *stent*.

Sterne, strong, K. 1296. A.S. *sterne*.

Sterre, a star, P. 268. A.S. *steorra*, a star, *steorran*, to steer, *i.e.* by the stars; cf. *star-board* = steer-side; cf. also A.S. *streowan*, to strew. Sansc. *stri*, to scatter, Gr. ἀστήρ, Lat. *stella* (*sterula*).

Stert, a bound, *at a stert* (at a bound), quickly, K. 847.

Sterte (pr. *sterte*, p.p. *stert*), to start, leap, K. 94, 186, 222, 644. Dutch, *storten*, Ger. *stürzen*; cf. *startle*.

Sterve (pr. *starf*, p.p. *istorve*, *storven*), to die, K. 75, 286. A.S. *steorfan*, Ger. *sterben*, Eng. *starve*: (1) to die by hunger; (2) to die by any means.

Steven, voice, K. 1704; *at unset stevene*, without previous appointment. A.S. *stefn*, a voice, an agreement.

Stewe, a fish-pond, P. 350. From Dutch *stau*, a dam.

Stiff, strong, firm, P. 678. A.S. *stif*, A.S. *steif*.

Stille, quietly, still, K. 145. A.S. *stille*.

Stith, an anvil, K. 1168. A.S. *stith*, a post, (adj.) firm; from *standan*, to stand; cf. *stithy*.

Stiward, a steward, P. 579. A.S. *stiward* = *stowe-weard*, the keeper of a mansion or place: hence, overseer in general; cf. *stow*, a place.

Stok, stock, family, K. 693. A.S. *stoc*, a trunk.

Stoke = *steke*, to stick, stab, K. 1688. A.S. *stician*, to stab.

Stomble, to stumble, to walk as on stumps, K. 1755.

Stones, gems, precious stones, P. 699.

Stonge (n) (p.p.), stung, stabbed, K. 221. A.S. *stingan*, *stick*, to stab, is allied.

Stoon, a stone, P. 774. A.S. *stan*, Ger. *stein*, Goth. *stains*.

Stoor, store, property, P. 598. O.Fr. *estôr*.

Stories, histories, K. 1297. An abbr. of *history*.

Stot, a stallion, P. 615. A.S. *stotte*, *stod*, a horse.

Stounde, a moment, an hour, K. 354. A.S. *stund*, Ger. *stunde*.

Stoute, **Stowte**, strong, P. 545; bold, K. 1276; cf. *stout-hearted*. A.S. *stolt*, Ger. *stolz*.

Strangle, strangling, K. 1600. Lat. *strangulare*.

Straughte (pr. of *strecche*), stretched, K. 2058; cf. *distraught*.

Straunge, foreign, P. 13. O.Fr. *estrange*, Lat. *extraneus*.

Stre (e), straw, K. 2060. A.S. *stre*, splints, *streow*, straw, *streowian*, to scatter: hence, that which is spread; cf. Lat. *sternere*.

Strecche (pr. *straughte*), to stretch. A.S. *streccan*, pr. *strehte*.

Streem, a stream, current, P. 402; beams of light, K. 637. A.S. *stream*, Ger. *strom*.

Streepe, to strip, K. 148. A.S. *strypan*, Ger. *streifen*.

Streyt, strict, narrow, P. 174; direct, K. 832. Lat. *strictus*.

Streyt (e), closely, P. 457; immediately, *straight*-way, P. 671, K. 792.

Strif, **Stryf**, strife, contest, K. 976, 1580. O.Fr. *estrif*, Ger. *streben*.

Strike (*of flax*), a handful that may be hackled at once, a hank, P. 676. From the verb to *strike*.

Strof (pr. of *stryve*), vied with, K. 180.

Strond, a strand, a beach, P. 13. A.S. *strand*, border, edge.

Strong, sinewy, strong, mighty, K. 566, 1515. A.S. *strang*; cf. *string*.

Strook, a stroke, K. 843. From *strike*.

Stryve (pr. *strof*), to strive, to vie with, to dispute, K. 180, 319. O.Fr. *estriver*, Ger. *streben*.

Stubbes, stubs, stumps, trees broken off at some distance from the ground, K. 1120. A.S. *styb*; cf. *stubble*, *stump*.

Stynte (pr. *stynte*), to stop, cease, K. 476, 1490. See **Stente**.

Subtilly, craftily, P. 610. Lat. *subtilis* — fine-spun.

Suffisaunce, a sufficiency, that which suffices, P. 490.

Suffisaunt, sufficient, K. 773. Fr. *suffisant*, Lat. *sufficiens*.

Sunge. See **Singe**.

Surcote, an overcoat, P. 617. Fr. *sur* = over.

Surgerye, the surgical art, P. 418; for *surgeonry*; *surgeon* is contracted from *chirurgeon*. Gr. χειρουργία, literally, *handicraft*.

Sustene, to sustain, K. 1135. Lat. *sustinere*.

Suster, sister. A.S. *sweostor*, Goth. *swistar*, Ger. *schwester*, Sansc. *swasri*.

Sute, a suit (cloth), K. 2015. Fr. *suite*, *suivre*, to follow; hence denoting things belonging together, "a suit of clothes," "a suit of rooms."

Swan, a swan, P. 206. Ger. *schwan*; cf. A.S. *swinsian*, to sing.

Swelte (pr. *swelte*), to sigh like a person fainting, to faint, K. 498. A.S. *sweltan*, to die; cf. *swelter*.

Swerd, a sword, P. 112. A.S. *sweord*, Ger. *schwert*.

Swere (pr. *swor*, *swoor*, p.p. *i-swore* (*n*), to swear, affirm, P. 454, 810; see note, K. 963. A.S. *swerian*, to swear; cf. answer = *and-swear*, to speak in return; A.S. *swarian*, to answer.

Swete, sweet, P. 5, 265. A.S. *swete*, O.S. *swoti*, Goth. *sutis* (for *swotis*), Lat. *suavis*, Ger. *süss*.

Swich, such, so great, P. 3, K. 4. A.S. *swilc* (*swa-lic*).

Swote, Swoote, sweet. See **Swete**.

Swough, a storm, the noise made by a storm in the trees, — the *soughing* (sighing) of the wind, K. 1121. A.S. *sweg*, a sound.

Swoune, to swoon, K. 55. A.S. *swunan*.

Swymbel, a moaning, K. 1121; dim. of O.E. *swim*, sighing. A.S. *swima*, giddiness; cf. a "swim-ming in the head."

Swyn (s. & pl.), swine, P. 598. A.S. *swin*, Ger. *schwein*, Goth. *swein*. Allied to *sow*.

Swynk, labor, toil, P. 188. A.S. *swinc*.

Swynke, to labor, toil, P. 186. A.S. *swincan*, allied to *swing*; cf. "a *swingeing* blow."

Swynkere, a laborer, P. 531.

Syde, side, *upon that other syde*, on the other hand, K. 417.

Syke, a sigh, K. 1062.

Syke, to sigh, K. 2127. A.S. *sycan*, to sigh, *sike*.

Symple, artless, guileless, P. 119. Lat. *simplex*.

Syn, since, P. 601, 853; an abbr. of *sithens*, *sithen*. A.S. *sith-than*; cf. *sith*.

Syth, since, K. 72, afterwards. A.S. *sith*.

T.

Tabard, a sleeveless coat embroidered with the arms of the wearer, originally worn by noblemen, — subsequently worn by heralds; hence any similar coat, a farmer's blouse, P. 541.

Table, a table, P. 100. Fr. *table*, Lat. *tabula*. The A.S. for table is *bord*.

Taffata, taffeta, a fine silk stuff, P. 440.

Taille, tally, *took by taille*, bought on credit, P. 570. Fr. *tailler*, to cut, — alluding to the method of keeping accounts by notches cut in a stick; cf. *retail*, *detail*, *tailor*.

Take (pr. *tok*, *took*, p.p. *take* (*n*), imp. s. *tak*, pl. *taketh*), to take; *to take our weye*, to journey, P. 34, 789, K. 1789. A.S. *tacan*; allied to Lat. *tangere*, to touch; hence: (1) to receive any thing in the hand; (2) to take hold of; (3) to begin any thing.

Takel, an arrow, tackle, P. 106; an outfit, — what one takes, what is necessary. A.S. *tacan*, to attach.

Tale, a discourse, story, K. 30, 719. A.S. *taelan*, to blame, *tellan*, to speak, *tael*, a story, a slander; cf. *tale*-bearer, tell-*tale*.

Talen, to tell tales, P. 772. A.S. *taelan*.

Tallege = to allege, K. 2142. Lat. *allegare*.

Tame, tame, subdued, K. 1320. A.S. *tam*, Ger. *zahm*; cf. *temian*, to tame, to yoke; Lat. *domare*, Gr. *δαμᾶν*, to tame.

Tapicer, a maker of tapestry, P. 362. Fr. *tapis*.

Tappestere, a tapster, P. 241; *tap* is allied to *stop*. A.S. *tappestre*.

Tare, the vetch, — used to denote any small amount, K. 712.

Targe, a small shield, P. 471. Fr. *targe*, dim. *target*.

Tarie, to tarry, K. 1962. O.Fr. *targer;* cf. Lat. *tardus*.

Tart, sharp, pungent, P. 381. A.S. *teart*, from *tearan*, to tear. *Tart*, the noun, is from Fr. *tarte*, Lat. *tortus*.

Taryinge, delay, P. 821; cf. *tardy*.

Tas, Taas, a heap, K. 147, 151, 162. Fr. *tas*.

Tathenes = to Athens, K. 165.

Tavern, an inn, P. 240. Fr. *taverne*, Lat. *taberna*, a hut made of boards; hence a boarding place; as board = table.

Techę, to teach, P. 308, 482. A.S. *taecan*.

Teene, mischief, harm, K. 2248. A.S. *teona*, injury.

Tempest, a storm, P. 406 (see note); a notable time, K. 26.

Tendite = to endite, tell, K. 351.

Tendre, tender, P. 6; soft, P. 150. Fr. *tendre*, Lat. *tener*, soft.

Tente, a tent, K. 163. Fr. *tente*, Lat. *tendere*, to stretch.

Teres, tears, K. 422. A.S. *tear*, *taeher*, Goth. *tagr*, Gr. δάκρυ, Lat. *lacryma*, W. *deigr*.

Termes, sessions of the court, P. 323; terms, technical terms, P. 639; limit, end, K. 171. Fr. *terme*, Lat. *terminus*, a limit; hence: (1) an end; (2) a logical term, — the *ends* of a proposition; (3) that which is ended, e.g. a term of years.

Testers, head-pieces, helmets, K. 1641. O.Fr. *teste*, the head.

Text, a text, the subject of discourse, P. 177. Fr. *texte*, Lat. *textus*.

Thabsence = the absence, K. 381.

Thank, thanks, P. 612; *his thonkes*, of his own accord, willingly, eagerly, K. 768, 1249; *here thankes*, of their own accord, eagerly, K. 1256. A.S. *thanc*, *thencan*, to remember.

Than (ne), then, P. 12.

Tharmes = *the arms*, the branches, K. 2058.

Tharray = the array, P. 716.

That, who, P. 310; to that degree, so that, K. 581, 1568.

Thavys = *the advice*, the agreement, the sanction, K. 2218.

The, thee, K. 225, 335 (adv. = *eo*), *the more* = more by this, P. 802. See note.

Theatre, an amphitheatre, K. 1027. From the Gr. *to view*.

Theef, a thief, K. 467. A.S. *theof*, Goth. *thiubs*, Ger. *dieb*.

Theffect = *the effect*, the result, K. 331; the conclusion, K. 629.

Thei, they, P. 745. See note.

Thencens = the incense, K. 1419. Fr. *encens*, Lat. *incendere*, to burn.

Thenchauntementz = the enchantments, K. 1086.

Thencres = the increase, P. 275.

Thentre = the entrance, K. 1125. Fr. *entrée*.

Ther (indefinite pron.), there, P. 43, 79; where, P. 34, 547; on this occasion, P. 259; then, K. 321; *ther as* = whither, to that (place) which, P. 34; where, in that (place) which, P. 172, 249, K. 126; *ther as*, there where, K. 2000.

Ther fore (= for this), for this reason, therefore, P. 189, 444. A.S. *for-tham*.

Therto (= to this), besides, also, in addition, P. 153, 325, 536; *eek therto*, and also, P. 757, K. 566; to it, K. 1251.

Therupon (= upon this), at this time, P. 819.

Therwith (= with this), then, upon that, K. 441; cf. *thereupon*.

Therwithal (= wholly with this), therewith, with this, P. 566; at that very time, K. 220.

Thes, these, K. 678.

Thestat = the estate, P. 719.

Thider, thither, K. 834. A.S. *thider*, from *the*.

Thikke, close together, K. 217. A.S. *thic*, Ger. *dick*.

Thilke, that, the like, P. 182, K. 335. A.S. *thillic*, *thylc;* literally *like this, or that*.

Thing (s. and pl.), a portion, *to make a thing*, to write a poem, P. 325; *litel thing*, a small portion, P. 490; incidents, things, P. 736. A.S. *thincg*. "The primitive meaning seems to be discourse, then solemn discussion, judicial consideration, council, court of justice, lawsuit, cause, sake, matter, or subject of discourse." Wedgwood. Allied to *thencan*, to call to mind.

Thinke, Thynke, pr. *thoughte* (v. impers.), to seem, *me thinketh*, it seems to me, P. 37; *it thoughte me*, it seemed to me, P. 385; *him thoughte*, it seemed to him, P. 682; *us thoughte*, it seemed to us, P. 785. A.S. *thincan*.

Thinke (v. pers.), to remember, to think, K. 748. A.S. *thencan*.

Thinne, thin, small in quantity, P. 679. A.S. *thyn*, *thenian*, allied to Lat. *tendere*, to stretch.

Thirle, to pierce, K. 1852. A.S. *thirlian*, to pierce, *drill*, from *thurh*, through; cf. *thrill*, *trill*, *drill*, *nos-tril*.

Thise, these, P. 701. A.S. *thaes*.

Tho (pl.), the, those, P. 498, K. 265; them, K. 1498. A.S. *tha*.

Tho, then, K. 135. A.S. *tha*.

Thoffice = *the office*, the sacred duty, K. 2005. Lat. *officium*.

Thonke. See **Thank.**

Thorisoun = the orisoun, prayer, K. 1408. O.Fr. *orison*, Lat. *oratio*, from *orare*, to pray.

Though, although, *though that*, although it be that, P. 68. A.S. *theah*, *the* demonst., *uh* (Lat. *ce*, *que*); cf. *quanquam*.

Thought, anxiety, care, melancholy, K. 1374. A.S. *thoht*.

Thousend, a thousand, K. 811. A.S. *thusend*, Goth. *thusundja*, *taihun*, ten, *sund* (hund), one hundred.

Thral, a slave, a serf, K. 694. A.S. *thrall*, Gael. *traill*.

Thredbare, bare to the thread, threadbare, P. 290. A.S. *thraed*.

Threed, thread, K. 1172. A.S. *thraed* from *thrawan*, to twist; Ger. *drehen*, alluding to the original method of spinning.

Threisshe, to thresh, P. 536. A.S *therscan*, to beat, Ger. *dreschen*.

Threste, to thrust, to force one's way, K. 1754; cf. A.S. *thrist*, bold, Goth. *trudan*, to tread.

Thridde, third, K. 605, 1413. A.S. *thridda*, from *thri*.

Thriftily, carefully, in the manner of a thriving man, P. 105. From *thrive*, *thrift*.

Throng, a crowd, throng, K. 1754. A.S. *thring*, *thringan*, to crowd, Ger. *dringen*.

Thurgh, through, K. 62, 362. A.S. *thurh*, Ger. *durch*; cf. *thorough*, *thoroughfare*. See **Thirle.**

Thurghfare, a thoroughfare, a journey, K. 1989. A.S. *thurh-fare*.

Thurgh-girt, to pierce through, K. 152. See **Girt.**

Thurghout, quite through, throughout, K. 238.

Thus, in this manner, P. 761. Formed from the demonst. as *how* from the interrogative. A.S. (inst. case), *thys*.

Thyselven, thyself, K. 316. Literally a dative = by thyself.

Til, to, K. 620. O.N. *til*, to; cf. *until*.

To (verbal prefix) has an intensive force, Ger. *zu*.

To, at, P. 30; for, K. 1853.

To-breste (p.p. *to-brosten*), to burst asunder, to break to pieces, K. 1753, 1833, 1899. A.S. *to-berstan*.

Togidre, together, *togidre alle*, all-together, P. 824. A.S. *to-gaedre*. From *gather*.

To-hewen, to hew to pieces, K. 1751. A.S. *to-heawan*.

Tollen, to toll, to take toll, P. 562. A.S. *toll*, Ger. *zoll*, a tax; cf. *talian*, to compute. Wedgwood refers to Lat. *telonium*.

To-morwe = the morrow, P. 780. See note.

Tonge, the tongue, P. 712. A.S. *tunge*, Goth. *tuggo*, Ger. *zunge*, Lat. *lingua* (*dingua*).

Tonne-greet, as large as a tun, K. 1136. Fr. *tonne*, a barrel, Lat. *tina*, a wine vessel.

Too, a toe, K. 1868. A.S. *ta* (*tan* = a twig, sprout), — as though the toes were sprouts growing from the feet.

Took (pr. of *take*), conjectured, understood, K. 140. A.S. *tacnian*; cf. *token*.

Top, foretop, P. 590.

Toret, a turret, K. 1051. Fr. *tourette*, dim. of *tour*, Lat. *turris*.

Torettz, rings, a ring affixed to the collar of a dog, whereby he might be fastened, K. 1294.

Tormente, to torment, to torture, K. 456. O.Fr. *tormenter*. See note.

Torne, to turn, K. 162. Fr. *tourner*.

To-schrede, to shred to pieces, torn to shreds, K. 1751. A.S. *to-sceadan*; cf. A.S. *sceran*, to cut.

Toun, a town, P. 217; see note. A.S. *tun*, an enclosure, *tynan*, to enclose; from *tan*, rods, the means by which enclosure is effected; cf. *yard*.

Tour, a tower, K. 172, A.S. *torr*, Fr. *tour*, Lat. *turris*.

Trace, a track, P. 176. Fr. *trace*, Lat. *tractus*; cf. *trail*.

Trapped, decked, K. 1299. Fr. *drap*, cloth; cf. *draped*.

Trappures, trappings, K. 1641; cf. *drapery*.

Traunce, a trance, K. 714. Fr. *transe*, Lat. *transitus*: (1) death; (2) a state resembling death, syncope.

Travaile, labor, toil, K. 1548; see note. Fr. *travail*.

Trays, traces, K. 1281. O.Fr. *trace*, Lat. *trahere*, to draw.

Trede, to tread, K. 2164. A.S. *tredan*, Ger. *treten*.

Tresoun, treachery, a violation of allegiance, K. 1143. Fr. *trahison*, Lat. *traditio*.

Trespace, trespass, K. 960. Fr. *trespasser*.

Tresse, a tress, K. 191. Fr. *tresse*. Literally, a braid of three strands.

Trete, a treaty, K. 430. Fr. *traité*, Lat. *tractatus*.

Tretys, slender, well-proportioned, P. 152.

Trewe, trusty, P. 531. A.S. *treowa*, trust, Goth. *triggws*, true.

Trewely, truly, simply, P. 481.

Trompe, a trumpet, P. 674, K. 1316. Fr. *trompe*, O.H.G. *trumba*, a drum; cf. *trombone*.

Tronchoun, a staff, a spear handle, K. 1751. Lat. *truncus*.

Trone, a throne, K. 1671. Fr. *trône*, Lat. *thronus*.

Trouthe, truth, P. 46, 763; troth, agreement, K. 752. A.S. *treowth*, that in which one may trust; A.S. *treowian*, to trust.

Trowe, to believe, P. 155, 524, K. 662. A.S. *treowian*, to trust.

Trussed up, tied up, P. 681. O.Fr. *torser*, Fr. *trousser*, Lat. *torquere*, to twist.

Tukked, clothed, P. 621. A.S. *tucian*, to clothe, O.E. *tuck*, Ger. *tuch*, cloth.

Tunge, a tongue, P. 265. See **Tonge**.

Tuo, two, P. 639. A.S. *twa*, Ger. *zwei*, Lat. *duo*.

Turneynge, a tournament, K. 1699; part. of *torne*.

Twenty, twenty, P. 24. A.S. *twentig*; *twen* = twain; *tig*, Lat. *dec-em*, Gr. δέκα, ten. *Ten*, O.S. *tehan*, Goth. *taihun* = Lat. *decem*.

Tweye, two, twain, P. 704, 792, K. 40, 270, 836. A.S. *tweyen*, *twa*; cf. *twin*, to *twin* (separate), *twine*, *twist*, *twig*, *tway*-blade, *twi*-light, *twelve*, *twenty*.

Twine (p.p. *twine*), to twine, to spin, twined, K. 1172. A.S. *twinan* (from *twa*), to spin; cf. *twist* (a cord).

Twynne, to separate, depart, P. 885. From *two*.

Tyme, the proper time, K. 974. A.S. *tima*, time; *getimian*, to happen.

Typet, a hood, cowl (used as a pocket), *tippet*, P. 233; dim. of *tape*, a band.

Tythes, tenths, tithes, P. 486. A.S. *teotha*, from *tyn*, ten.

U.

Unces, small portions, P. 677; literally *ounces*, Lat. *uncia*, a twelfth part of a lb. = an *ounce*; of a foot = an *inch*.

Uncouth, Uncowth, rare, unknown, K. 1639. A.S. *uncuth*, from *cunnan*, to know.

Undergrowe, undergrown, P. 156.

Understonde, to understand, to venture, P. 746. A.S. *understandan*, Ger. *unterstehen*.

Undertake, to affirm, P. 288; literally to take upon one's self; cf. *undertaking*.

Unknowe (p.p.), unknown, P. 126, K. 548.

Unkonnyng, ignorant, inexperienced, K. 1535; *cunning* = knowing. A.S. *cunnan*, to know.

Unset, not previously agreed upon, K. 666.

Unto, till, until, K. 286. Goth. *unte*.

Untressed, unfastened, unbraided, K. 1431. See **Tresse**.

Untrewe, untruly, P. 735.

Unwist, unknown, K. 2119. A.S. *witan*.

Unyolden (p.p.), unyielded, unconquered, K. 1784. A.S. *gyldan*, to pay.

Up, upon, K. 849.

Up-haf (pr. of *up-heve*), raised up, K. 1570. A.S. *hebban*.

Upright, lying upon the back, K. 1150. A.S. *up-areht*, erect.

Upriste, uprising, K. 193.

Up-so-doun, upsidedown, K. 519. *So* is the old relative *swa*, corrupted into *side* by a false etymology.

Upsterte, started up, arose, K. 441; cf. noun, *upstart*.

Up-yaf (pr. of *up-give*), gave up, sent up, K. 1569.

Usage, experience, K. 1590. Lat. *usus*.

Utterly, wholly, K. 296, 705. A.S. *utor*, comp. of *ut*. From the idea of remoteness or extremity readily passing to the idea of completion.

V.

Vasselage, service as a vassal, valor, K. 2196; from W. *gwas*, a youth, arose the Mid. Lat. *vassus*, a retainer, a *vassal*.

Vavasour, one next in dignity to a baron, P. 360. Allied to *vassal*, *valet*.

Veil, a vail, P. 695; strictly the *sail* of a ship. Lat. *velum* (*vehulum*), from *vehere*, to carry.

Venerye, hunting, the chase, P. 166, K. 1450. Lat. *venari*; cf. *venison* = game taken in hunting; so used in Gen. xxvii. 3.

Ventusyng, cupping, K. 1889. Lat. *ventus*, the blood being extracted by atmospheric pressure.

Venym, venom, poison, K. 1893. Lat. *venenum*, poison.

Verdite, decision, verdict, P. 787. Lat. *vere-dictum*.

Vernicle, a handkerchief having upon it a picture of Christ, P. 685. See note.

Verraily, truly, P. 338. Fr. *vrai*, Lat. *vere*.

Verray, true, very, P. 72. Fr. *vrai*, Lat. *verum*.

Vertu, ability, power, K. 578, 1391, 1891. Fr. *vertu*, Lat. *virtus*, from *vir*, a man.

Vertuous, active, energetic, P. 251; upright, *virtuous*, P. 515. Lat. *vir*.

Vese, a storm, a rush of wind, K. 1127.

Vestiments, garments, vestments, K. 2090. Goth. *wasti*, Lat. *vestis*.

Veyn, vain, K. 236. Fr. *vain*, Lat. *vanus*, empty.

Veyne, a vein, P. 3; *veyne blood*, blood of the veins, bleeding, K. 1889. Lat. *vena*.

Viage, a voyage, a journey by sea or land, P. 77, 728. Lat. *viaticum*, passage money, Fr. *voyage*.

Victorie, victory, K. 1381. Fr. *victoire*, Lat. *vincere*, to conquer.

Vigiles, vigils, a religious service held in the evening, P. 377; see note. Literally, *watchings*.

Vileinye, Vilonye, ungentlemanly conduct, P. 70; see note; low breeding, P. 726; depraved discourse, P. 740; *to do vileinye*, to cause disgrace, K. 84.

Visage, countenance, that which is seen, P. 628. Lat. *visus*; cf. Ger. *gesicht*.

Visite, to go to see, to visit, P. 493, K. 336. Lat. *videre*, to see.

Vitaille, victuals, P. 248, 569, 749. Lat. *victualis*, from *vivere*, to live.

Vouchesauf, to grant, vouchsafe, P. 807, 812. To *vouch* or guarantee safety. Lat. *vocare salvum*.

Voyde, to expel, evacuate, throw out, K. 1893.

W.

Waar. See **War.**

Wages, wages, promised reward, K. 945. A.S. *wed*, a pledge, Lat. *vas*, Mid. Lat. *vadium*, Fr. *gage*, *gages*, money paid to a person as a pledge for his services.

Waillyng, mourning, bewailing, K. 508. Icel. *valla*, to lament.

Wake-pleyes, funeral games, games played while watching the dead, K. 2102; *wake* = watch. A.S. *wacian*.

Wal, a wall, K. 132. A.S. *weall*, Lat. *vallum*.

Walet, a wallet, a knapsack, P. 681; cf. Fr. *mallette*, dim. of *malle*, bag.

Walk, walking, K. 211. See note.

Wan (pr. of *wynne*), won, earned, P. 442; conquered, K. 131.

Wan, pale, K. 1598. A.S. *wan*, from *wanian*, to wane, — the appearance of one in *waning* health.

Wandryng, wandering, wantonness; cf. Cant. T. 6237; suffering (?), P. 467. See note.

Wane, to wane, to decrease, K. 1220. A.S. *wanian*, to diminish.

Wanhope, despair, K. 391. Hope that has *waned*.

Wantoun, free, unrestrained, P. 208. A.S. *wan* = un, *itowen* = educated, from *teon*, to train.

Wantounesse, wantonness, affected nicety that seeks to be different from others, P. 264.

Wantyng, missing, lack, K. 1807. A.S. *wana*, deficiency.

War, Waar, aware, P. 157; wary, cautious, P. 309; *I was waar*, I was aware, I perceived, P. 157; *he was war*, K. 38. A.S. *war*; cf Ger. *wahren*, to perceive.

Ward, a suffix denoting situation, direction, P. 793; see note. A.S. *weard*, *weardes*; cf. Lat. *vertere*, to turn.

Ware, to warn, to beware, P. 662. A.S. *warian*.

Waste, wasted, ruined, K. 473. A.S. *weste*, Lat. *vastus*.

Wastel-breed, fine white bread, P. 147. A.S. *wist*, victual, O.Fr. *gasteau*, a cake.

Wawes, waves, K. 1100. A.S. *waeg*, *wagian*, to wave, *wag*.

Wayke, weak, K. 29. A.S. *wac*, from *wican*, to give way, Ger. *weichen*.

Waylle, to wail, K. 73; to cry, *wa-la*, wo!

Waymentyng, wailing, lamentation, K. 137, 1063. O.Fr. *waimenter*, to lament, cry, *woe!*

Wayte, to watch for, look for, P. 525, K. 364; to attend to, P. 571. A.S. *waeccan*, Ger. *wachten*.

Webbe, a weaver, P. 362. A.S.

webba, a weaver, *wefan*, Ger. *weben*, to weave; cf. *wife*.

Wedde, a pledge, K. 360. A.S. *wed*, hence *wedding*, *wedlock*.

Wedden, to wed, to marry, K. 10, 974, 2240. A.S. *weddian*, to covenant, to promise.

Wede, clothing, K. 148; see note. A.S. *waed*.

Weel, well, K. 68, 1265. A.S. *wael*, *wel*.

Wel, full, very, K. 653; *wel better*, much better, K. 396; *wel neyh*, very nearly, K. 472. A.S. *wel*, Ger. *wohl*.

Welaway, alas! K. 80. A.S. *wa-la-wa*, wo-oh-wo, sometimes spelled *well-a-day*.

Welcome, a salutatory interjection, P. 762, 854. A.S. *wilcume*, *wilcumian*, to greet.

Wele, weal, wealth, K. 37. A.S. *wela*, from well, Ger. *wohl*.

Welle, a spring, a source, K. 1425. A.S. *weall*, from *weallan*, to boil, spring up.

Wende (n) (pr. *wente*), to go, to wend (one's way), P. 16, 21, K. 1356, 1412. A.S. *wendan*, Ger. *wenden*.

Wene (pr. *wende*), to ween, to vainly hope, think, K. 411; to suppose, think, K. 797. A.S. *wenan*, to hope, to think, Goth. *wengan*, Ger. *wähnen*.

Wenged, winged, K. 527.

Wepe (n), (pr. *weep*, *wep*, p.p. *wepen*), to weep, to weep aloud, P. 144, 230, K. 1487. A.S. *wepan*, Goth. *wopjan*, to call, to cry, A.S. *wop*, outcry; cf. *whoop*, war-*whoop*, *whooping*-cough.

Wepen (pl. *wepne*), a weapon, K. 733, 743. A.S. *waepen*.

Were, to protect, K. 1692. A.S. *werian*, to defend; cf. to *wear*.

Were (pr. *werede*), to wear, P. 75, 564. A.S. *werian*.

Werken, Wirche, to work, to act, P. 779, K. 1901. A.S. *wyrcan*, Ger. *werken*.

Wern = *weren*, pl. of *were*, P. 591.

Werre, war, P. 47, K. 429. Fr. *guerre*, A.S. *waer*, Du. *werre*.

Werreye, to make war upon, K. 626, 686. O.Fr. *werrier*, from *werre*, *guerre*, war.

Werse, worse, K. 366. A.S. *wyrs*, comp. of *weor*, bad.

Werte, a wart, P. 555. A.S. *weart*, Ger. *warze*.

Wessch (pr. of *wassche*), washed, K. 1425. A.S. *wascan*, pr. *wosc*.

Wette (pr. *wette*), to wet, wetted, P. 129. A.S. *waet*.

Wex, wax, P. 675. A.S. *weax*.

Wexe (pr. *wexe*), to increase, to grow, K. 504. A.S. *weaxan*, pr. *weox*, Ger. *wachsen*, Goth. *wahsjan*.

Wexyng, increasing, growing, K. 1220.

Weye, a way, P. 34, 467, 771. A.S. *weg*, Goth. *wigs*, Lat. *via*.

Weye, to consider, to weigh, K. 923. A.S. *wegan*, to move, to weigh; figuratively, denoting mental action. Cf. *ponder*, *deliberate*.

Weyle, to wail, K. 363. To cry, *wa-la*.

Weymentynge, lamentation, K. 44. See **Waymentynge**.

Whan (ne), when, P. 5; *whan that* = when (it is that), P. 1, 801.

What, why, P. 184; well then! P. 854; in what respect, K. 171. Lat. *quid*; *what* . . . *what*, partly . . . partly, K. 595. Lat. *quid* . . . *quid*.

Wheel, Whel, a wheel, K. 67, 1165. A.S. *hweol*, allied to Goth. *walwjan*; Lat. *volvere*, Eng. *wallow*.

Whelkes, pimples, swellings, P. 632. A.S. *hwylca*, a swollen vein; cf. *wale*, *weal*, *wheal*.

Wher, where, K. 1952. A.S. *hwaer*.

Wher, whether, K. 990, 1394.

Where, in what place, *where as*, where, there where, K. 255; *where that*, where (it is that), K. 39.

Wherfore, for which, K. 710.
Wherwith, with what, P. 302.
Whether, *whether that*, whether (it is that), P. 570.
Whether, which of two, K. 998, a comp. form of *which*.
Which, what, what sort of, P. 40; *which that*, who, P. 796, K. 1206; which, K. 138; *which a*, what sort of a, K. 1817. A.S. *hwylic hwylc* = like what.
Whil (es), whilst, P. 35, 397. A.S. *hwil*, time; cf. *awhile*.
Whilom, formerly, once, P. 795, K. 1, 1545. A.S. *hwilum*, dat. pl. of *hwil*; cf. *seld-om*.
Whit, Whyte, white, P. 238, K. 195. A.S. *hwit*, Goth. *hweits*, Ger. *weiss*, Sansc. *çvita*.
Whoso, whosoever, P. 731. A.S. *swa-hwa-swa*. *Swa* (so) is a pronoun; cf. such, *swilc*; Goth. *swa-leiks*; cf. Lat. *quisquis*.
Widewe, a widow, P. 253, K. 313. A.S. *widuwe*, Lat. *vidua*, Sansc. *vi-dhava* = without-husband.
Wif, a woman, wife, P. 445. A.S. *wif*, from *wefan*, to weave: cf. *wif-man*, woman, *waepman*, weapon-man. The word originally denoted sex rather than marriage. Cf. *good-wife*, *house-wife*.
Wight, a creature, a man, P. 71, 326. A.S. *wiht*, Ger. *wicht*; cf. *whit*, *aught*.
Wight, weight, K. 1287, 1662. A.S. *wiht*, from *wegan*, to weigh.
Wikke, bad; physically weak, morally *wicked*, K. 229. A.S. *wican*, to be weak, *swican*, to deceive; cf. *wiccian*, to *bewitch*.
Wikkedly, craftily (using the arts of the wizard), K. 877. See note. A.S. *wiccian*, to enchant; cf. *witch*.
Wilne, to desire, wish, K. 751, 1256. A S. *wilnian*.
Wiltow, wilt thou, K. 686.
Wilwe, a willow-tree, K. 2064.
Wind, a breeze, wind, P. 170. Root *wa*, to blow.
Wirche (pr. *wroughte*, p.p. *wroght*), to work, P. 497, K. 154, 1901. A.S. *wyrcan*, pr. *worhte*; cf. Gr. ἔργον, work.
Wis = *iwis*, certainly, K. 1928. A.S. *gewis*.
Wisdom, Wysdom, Wisdam, learning, P. 575. A.S. *wisdom*.
Wise, Wyse, manner, mode, K. 480, 1386. A.S. *wise*, Ger. *weise*; cf. *guise*.
Wisly, certainly, surely, truly, K. 1005, 1376. A.S. *wislice*, Ger. *gewisslich*.
Wiste. See **Wite**.
Wit, judgment, understanding, P. 279, 573, 746. A.S. *wit*, mind.
Wite (I, he *wot*, thou *wost*, we *witen*, pr. *wiste*), to know, P. 224, 280, 389, K 298, 305, 936, 976. A.S. *witan*; pr. *wiste*; cf. *witty*
With, with, at the same time with, P. 856; by, P. 406, 705; in composition usually = *against*.
Withalle, besides (with all the rest), P. 127; in spite of all, P. 283.
Withholde (p.p.), maintained, held with, P. 511.
Withouten, without, P. 538, 783, K. 347; besides, P. 461. A.S. *withutan*.
Withsayn, Withseie, to gainsay, to speak in opposition to, P. 805, K. 282. A.S. *with-saegen*.
Wityng, knowledge, *weeting*. K. 753. A.S. *witan*, to know.
Wive, Wyve, dat. of *wife*. K. 1002.
Wodly, fiercely, madly, K. 443. A.S. *wod*, violent, mad; cf. *wadan*, to go with force; *Woden*, *Wednesday*.
Woful (comp. *wofullere*), full of woe, unfortunate, K. 205, 521, 1198, 482.
Wol (e) (2 pres. *wolt*, pl. *woln*, *wolle*, pr. *wolde*, pl. *wolden*), will, P. 27, 723; wish, P. 803, 805, K. 31, 766, 1263; *wolde him schake* (subj.), might (did)

shake him, K. 615. A.S *willan*, ic, he, *wille*, thu *wilt*; pl. *willath*; pr. s. *wolde*, pl. *woldon*.

Wommanhede, womanhood, womanly feeling, K. 890.

Wonder, wonderful, K. 1215; wonderfully, P. 483, K. 796. A.S. *wundor*, *wundrum*, Ger. *wunder*.

Wonderly, wondrously, P. 84. A.S. *wundorlice*.

Wone, custom, P. 335, K. 182. A.S. *wune*, *wunian*, Ger. *wohnen*, to dwell.

Wone (pres. p. *wonyng*), to dwell, P. 388, K. 2069. A.S. *wunian*.

Wonyng, a dwelling, P. 606. A.S. *wunung*, Ger. *wohnung*.

Woo, wailing, lamentation, K. 42; an exclamation of sorrow, P. 351. A.S. *wa*, Lat. *vae*.

Wood, Wode, mad, furious, P. 184, 582, K. 471. A.S. *wod*, Scot. *wud*.

Woode, a forest, K. 664. A.S. *wudu*.

Woodebynde, woodbine, K. 650. A.S. *wudubind*.

Woodecraft, hunting, P. 110.

Woodnesse, madness, insane rage, K. 1153. A.S. *wodnes*.

Wook (pr. of *wake*), awoke, K. 535. A.S. *wacan*, pr. *woc*.

Woot, Wot. See **Wite.**

Worschipe, honor, K. 1046. A.S. *weorthscipe*.

Worschipe, to honor, to pay regard to the *worth* of one, K. 1393.

Worschipful, honorable, K. 577.

Worstede, a woollen cloth, P. 262. So named from *Worstead*, the town where it was first manufactured.

Worth, equal in worth to, P. 182; worth while, P. 785. A.S. *weorthe*.

Worthinesse, bravery, P. 50.

Worthy, Worthi, of worth, deserving of honor, noble, P. 43, 217; brave, P. 68; able, P. 579.

Wost. See **Wite.**

Wrastle, to wrestle, K. 2103. A.S. *wraestlian*, from *wraestan*, to writhe, to *wrest*.

Wrastlynge, wrestling, P. 548.

Wrecche, a wretch, K. 73; wretched, K. 248. A.S. *wraecca*.

Wrecchede, wretched, K. 63. A.S. *wraec*.

Wreke, to avenge, to *wreak*, K. 103. A.S. *wrecan*.

Wrethe, a wreath, K. 1287. A.S. *wrath*, what is twisted.

Wrighte, a mechanic, P. 614. A.S. *wyrhta*, from *wyrcan*, to work; now used only in compounds; e.g. *wheel-wright*.

Writ, a writing, *Holy Writ*, the scriptures, P. 739. A.S. *writ*.

Wroth, angry, K. 321. A.S. *wrath*, from *writhan*, to twist.

Wroughte, Wroght. See **Wirche.**

Wyd (e), spacious, broad, P. 28; large, P. 491, K. 897. A.S. *wid*, Ger. *weit*; cf. *void*.

Wyke, a week, K. 681; *fyfty wykes* = a year, K. 992. A. S. *wice*, Ger. *woche*.

Wymmen, women, P. 213. A.S. *wifinen*, *wefen*, to weave; cf. Ger. *weib*, from *weben*.

Wymple, a covering for the neck, chin and face, laid in folds, worn by nuns, P. 151. Ger. *wimpel*; cf. *gimp*.

Wymple, to cover with a wimple, P. 470.

Wyn, wine, P. 334. A.S. *win*, Ger. *wein*, Lat. *vinum*, Gr. οἶνος.

Windowe, a window, K. 1130, i.e. wind-door. O.Norse, *vindauga*, wind-eye; the A.S. was *eagduru*, eye-door.

Wynne (pr. *wan*), to gain, win, P. 427, 442; to gain advantage of one, P. 594. A.S. *winnan*, to toil, get by labor.

Wynnynge, gains, winnings, P. 275.

Wyppyltre, the cornel-tree, K. 2065.

Wys, affable, well-mannered, P. 68; (cf. *guise*, manners), wise, skilled, P. 309, 569. A.S. *wis*.

Wyse. See **Wise.**

Wyve. See **Wive.**

Y.

Yaf (pr. of *give*), gave, P. 177.

Yate, a gate, K. 557. A.S. *gat*.

Ybete (p.p. of *beat*), beaten, forged, *newe ybete*, newly forged, K. 1304. A.S. *beatan*.

Ybrent (p.p. of *brenne*), burnt, K. 88. A.S. *brennan*; cf. *brand*, *brown*.

Ybrought, (p.p.), brought, K. 253.

Yburied, buried, K. 88. A.S. *byrigan*; cf. Ger. *bergen*, A.S. *beorgan*, to hide, Eng. *burrow*.

Ycleped, **Yclept** (p.p. *clepen*), called, P. 376, 410. A.S. *geclipod*.

Ycome, come, P. 77.

Ycorve (p.p. of *kerve*), cut, K. 1155. A.S. *ceorfan*.

Ydel, idle, K. 1647. A.S. *idel*, vain, Ger. *eitel*.

Ydoon-of, doffed, K. 1818.

Ydrawe, drawn, P. 396, K. 86.

Ydropped, bedropped, bedewed, K. 2026.

Ydryve (n) (p.p. of *dryve*), driven, K. 1149.

Ye, the eye, K. 1149.

Ye, yea, K. 809. See note.

Yeddynges, romances, poetic tales, P. 237. A.S. *giddian*, to sing.

Yeeldyng, the yield, return, P. 596. A.S. *gyldan*, to pay.

Yeer, **Yer** (s. & pl.), a year, years, P. 82, 601. A.S. *gear*.

Yeldehalle, a guild-hall, the room where a corporation or *guild* usually met, P. 370. Dan. *gilda*, a feast; cf. *company*.

Yelpe, to boast, K. 1380; see note. A.S. *gelpan*, Eng. *yelp*.

Yelwe, yellow, P. 675. A.S. *geoluwe*, Ger. *gelb*; cf. *gold*.

Yeman, a yeoman, P. 101. See note.

Yerde, a rod, P. 149; see note; a yard long, K. 192. A.S. *gyrd*.

Yeve (n), **Yive** (p.p. *yeve*, *yeven*), to give, P. 223, 487, K. 57. A.S. *gifan*.

Yfound, found, K. 353. Ger. *gefunden*.

Ygrounde, sharpened, ground, K. 1691.

Yholde (p.p. of *hold*), considered, K. 1516; held, K. 2100.

Yif, if, K. 412. A.S. *gif*, Goth. *yabai*, *ibai*. Sometimes erroneously referred to *gifan*, to give.

Yifte, a gift, K. 1340. A.S. *gift*.

Yit, yet, in addition, besides, P. 70; hitherto, K. 1056; *yit now*, just now, K. 298. A.S. *get*.

Ylik, **Yliche**, alike, P. 592, K. 1876. A.S. *gelic*.

Ymages, images, P. 418. Lat. *imago* (*mimago*), *imitari* (*mimitari*), to imitate.

Ymaginacioun, conception, K. 236; see note. Lat. *imaginatio*.

Ymaginyng, conceiving, plotting, K. 1137.

Ymaked, made, K. 1997. A.S. *gemacod*.

Ymet, met, K. 1766.

Ymeynd (p.p. of *menge*), mingled, K. 1312. A.S. *mengian*, Ger. *mengen*, to mix; cf. *mingle*.

Ynned, lodged, entertained, K. 1334. A.S. *innian*.

Yolden (p.p. of *yeelde*), yielded, K. 2194. A.S. *gyldan*.

Yolle, to yell, to cry aloud, K. 1814. A.S. *gyllan*, *giellan*, to yell; cf. *galan*, to sing.

Yollyng, yelling, loud crying, K. 420; vulgo, *yowling*.

Yond, there, yonder, K. 241. A.S. *geond*, Ger. *jen-er*; cf. *beyond*.

Yong (e), young, P. 7, 79, 213. A.S. *geong*, Ger. *jung*, Lat. *juvenis*.

Yore, a long time, *ful yore agon*, a very long lime ago, K. 955. A.S. *geara*, allied to *gear*, a year.

Youre (gen. pl.), of you, P. 783. A.S. *eower*.

Yourself (pl.), yourselves, K. 977.

Youthe, youth, P. 613. For *youngth*, which form is used by Spenser.

You (dat. and acc.), you, P. 34, 38. A.S. *eow*.

Ypayed, paid, K. 944.
Yraft, bereft, plundered, K. 1157; see note. A.S. *reafian*.
Yre, anger, *ire*, K. 1444. Lat. *ira*.
Yronnen, run over, K. 1835. A.S. *be-yrnan*.
Ysene, seen, to be seen, P. 592. A.S. *gesawen*.
Yserved, served, K. 105.
Yslayn, slain, K. 1850. A.S. *geslaegen*.
Yspreynd (p.p. of *sprenge*), sprinkled over, scattered, K. 1311. A.S. *sprengan*, to sprinkle.
Ystert, escaped, K. 734.
Ystorve (see **Sterve**), dead, died, K. 1156. A.S. *steorfan*, Ger. *sterben*.
Yteyd, tied, P. 457. A.S. *ge-tead*.
Ytorned, **Yturned**, turned, K. 380, 1204. Fr. *tourner*.
Ywrought (p p. of *wyrche*), made, wrought, P. 196.
Ywympled, decked with a wimple, P. 470.

Z.

Zephyrus, the west wind, a zephyr, a gentle breeze, P. 5.

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